

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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Pastors' and Laymen's Conference

On Monday night as those who went to church heard the pattering of rain they wondered if there would be anybody there. What was their surprise to see the First Baptist Church in Jackson full from end to end and side to side and to the limit of the balcony, while many stood in the vestibule. And they were evidently glad they came. They sang joyously as Mr. Charley Butler led in the old time songs rich in melody, poetry and religious association. With Mr. Klintworth at the piano Mr. Butler sang several soulful solos.

Dr. J. A. Taylor of Brookhaven, presided at the opening until the new moderator was introduced. Judge D. M. Russel asked that his name be withdrawn and Rev. Bryan Simmons was elected president and Rev. E. T. Mobberly clerk. Then Dr. J. W. Storer led the devotional service. It was his first appearance in the Mississippi Convention but the brethren unanimously endorsed the action of the Greenwood Church in bringing him to Mississippi, an upstanding, virile, aggressive, evangelistic man and preacher. He made the devotional service brief and helpful. The next thing on the program was the playlet "Trial of the Robbers", drawn from the booklet of Dr. Franklin Riley by that name and showing the scriptural obligation to pay the Lord a tenth. This was the work of members of the Jackson B. Y. P.U.'s who must believe in the tithe from the earnest way in which they presented the truth.

The speaker for the evening, Mr. Gilbert Stevenson had been brought from Winston-Salem, North Carolina for the occasion. Mr. Stevenson had made a reputation by a great speech at the Southern Baptist Convention, and by a book on "The Christian a Trustee". He is a lawyer with the lawyer's point of view and showed what is the nature and obligation of trusteeship from the legal point of view. He gave three main reasons for tithing.

First, he said, tithing is the best and the only possible successful way of properly financing the church; second, tithing is commanded by the Word of God; and third, is a sort of moral obligation growing out of the relation between God and man as revealed throughout the whole Bible.

Mr. Stephenson scored tithing with the hope of reward as unworthy of the ethical standards of Christ. He then took up in detail the three principal reasons for tithing, concluding with a plea to his hearers to realize this responsibility to God.

The Tuesday morning's session was given a good start in the fine devotional exercise conducted by Brother Huntsberry of Meridian, and the speech by Pastor Beckett of Mount Olive, showed that his heart was in the work and his hand was in practice. He spoke about institutional churches but he always thought that a laundry about a church was a good thing, that

the members might be without spot or wrinkle. He had abandoned foot washing but he believed in a man's keeping his hands clean by not holding any of the Lord's money for his own use. Tithing is a grace. It is also a clock which shows the time of day in a church and a speedometer to show how fast or slow the church is moving. God sends war and pestilence as a rebuke to our sin of neglecting to do our duty in this matter. The man who tithes has a saving account in heaven. The speaker repeated most effectively the words of the song "Hold the Ford."

A good practical speech was made by Mr. Lawrence of Columbia, a merchant who pays the Lord his tithe and gives generously of his time in work all over Marion County. He emphasized the necessity and value of honesty in dealing with God. At one time he was manager of a business in which Dr. F. L. Riley was interested. Dr. Riley was in the habit of making periodical visits to look over the books, but when he found that Mr. Lawrence habitually gave a tithe to the Lord, he quit coming to look over the books, for he believed that a man who paid the Lord his tenth would not be dishonest with men. The speaker had many questions fired at him which he answered happily. He emphasized the necessity of putting the tithe into the treasury of the church and not dissipating it through other channels.

Another man from Mississippi gladly welcomed back was J. D. Franks of Columbus, who had made a fine record in Louisiana. He spoke on the "Blessing of Tithing". He said it enabled a man to have a conscience void of offence and illustrated it from his experience with a sick man, a physician who was ill with typhoid fever who heard of his efforts to raise money for Mississippi College and sent for him that he might have a share in it because he kept a tithing account with God and had read about the work in the Baptist Record. He said that giving, to be Christian, must have in it the element of sacrifice. Another benefit is that tithing lifts the church out of the class of beggars and puts it in good commercial rating. Tithing also brings the element of efficiency into all the work.

Mr. W. E. Holcomb discussed tithing and the young people. He declared the people are ready for this campaign and responsive to it because we have been through a period of training with the young people. He declared that a town church could and should help the whole country round to get in this game. He advocated the group plan in the churches, putting the people in bunches and asking definite work of them. Each child ought to have an allowance to develop him in business habits and religious responsibility. There should be definite instruction given to young people on the subject of tithing. There must also be personal approach; and systematic means of handling church finan-

ces. The value of instruction is shown in the fact that the younger congressmen voted for prohibition while the older ones voted against it. The value of training was shown in the young bow-legged Texan who was sent to Center College in Kentucky and after five years of training led his football squad to victory recently over Harvard.

One of the greatest sermons we have had for many a day was the one by Dr. J. W. Gillon of Mayfield, Ky., a native of Mississippi, a graduate of Mississippi College, who now has a son in his Alma Mater. Dr. Gillon was for several years Mission Secretary in Tennessee, and we hear that a good Mississippi church is in correspondence with him. He read from Leviticus about making and paying vows. He said he was not speaking especially about money, although vows often included the promise and payment of money. He said vows are voluntary and did not embrace tithing which was a universal obligation on saint and sinner, independently of vows. It may be better not to vow than to vow and not to pay, but that does not mean that it is not best to vow. We are not to speak of tithing as a minimum of giving for tithing is not giving at all but paying God what is his. Failure to pay God what we owe him necessitates his collecting it by force and taking one fifth additional as penalty according to the Bible.

What is vowed to God can never be taken back. It is holy unto the Lord. The road to hell is with many people by way of the pocket book. We may not always realize how much is involved in the vow we make, but will find it out and be able to make it good. The speaker closed with a beautiful reference to Dr. J. G. Duepre, his old teacher, and to the sainted R. A. Cohron, and the dedication before birth of his own son to the service of God.

TUESDAY AFTERNOON

The devotional exercise was in the hands of the Clarksdale bishop, M. C. Vick, whom Mississippi has recently recovered and welcomed after an absence of a few years in Tennessee. They do say that he is exceedingly popular at Clarksdale and those who have heard him can understand it. He showed how that by personal effort being repeated in turn by those who are being saved through geometrical increase may speedily bring in the Kingdom of God. In this service there was a spontaneous outburst of scriptural quotations, most of them bearing on the question of giving or tithing which formed the central idea in the Conference.

Dr. J. T. Henderson was the invited speaker of the afternoon. He is the General Secretary of the Laymen's Movement of the Southern Baptist Convention. He first had the Laymen to stand, then the preachers, then the women. The preachers were about two to one layman and there were probably some fewer women than men. He told of recent inspiring experiences in laymen's meetings where the men came in great numbers and pledged themselves to tithe.

(Continued on page 5)

Half Million Week November 27 to December 4

The Convention Opens Wide

There seems to be no doubt in anybody's mind that the Convention started off with an impetus and a throng that none has enjoyed within the memory of present attendants. The Pastor's and Laymen's Conference had created a favorable atmosphere and gathered a momentum which assured a great Convention. There was no thought in anybody's mind of electing any other officers than those we had, so Dr. A. V. Rowe, the present incumbent, and former Mission Secretary, was reelected with joyous enthusiasm and that smooth, easy going, accurate young brother at the desk was told to keep his seat and go ahead with the keeping of the records. The way was open for business and Mr. T. M. Hederman of the Clarion Ledger, was called on to make the address of welcome. He surprised even his friends and admirers who knew him best with the easy, eloquent, informing address, pitched upon a high moral and spiritual plane. He traced the progress of the Baptist work in Mississippi and specially in Jackson since the convention met here nine years ago, and promised the convention to have a new house to meet them when they came again. It was pleasant to hear the response by Pastor Morgan, of Leland, whose place it was to do this same office at the previous meeting of the Convention in Jackson. Other officers elected were vice presidents: T. M. Hederman and I. L. Dorroh, and Mr. N. T. Tull, State Statistical Secretary.

The program prepared by Mr. Tull and his associates was adopted. This provided an order of procedure and recommendations as to the nature of committee reports. Specially invited speakers had been secured and the program made more formal and less elastic by reason of selected speakers. It had the advantage of securing an unusually good series of addresses.

The recommendations were:

1. That the work of the convention be classified under three general heads, namely, missions, education, and social service: all mission work, state home and foreign, to be considered under the report of the State Convention Board; all educational interests, state and South-wide, to be considered under the report of the education committee; and all social service, state and South-wide to be considered under a general report on social service by a standing committee on social service to be created by the convention.

2. That a committee on committees be appointed and announced by the president before the close of the first session of the convention, whose duty it shall be to select all committees to act during the sessions of the convention, except when otherwise ordered by the convention, including the following:

(1) A committee on review of the report of the State Convention Board.

(2) A committee on review of the report of the Education Committee.

(3) A committee on review of the report of the Committee on Social Service.

(4) A committee on nominations whose duty it shall be to nominate all boards and standing committees of the convention.

(5) A committee on time and place of next meeting, whose duty it shall be to name or recommend the time and place, the preacher and alternate for the next meeting.

(6) A committee on resolutions, whose duty it shall be to receive and report back to the convention with or without recommendations, all resolutions offered on the floor of the convention.

3. That the committee on committees shall announce all of the above committees as far as possible before the second session of the convention.

4. That a standing committee on order of

business shall be created, whose duty it shall be to arrange each year a suggested program for the next meeting of the convention, along the lines set out in these recommendations, and publish same in the Baptist Record at least two weeks in advance of the meeting of the convention.

6. That all business on the floor of the convention shall be suspended during a period agreed upon by the convention sufficient for all committees selected by the committee on committees to do the work assigned to them, when possible, so that all messengers may attend the full sessions of the convention.

6. That each of the three general agencies, the State Convention Board, the Education Commission, and the standing committee on Social Service shall report to the convention in session each year the work done during the year, together with recommendations at the close of the reports.

7. That it shall be the duty of each agency to have its report printed and ready for distribution on the first day of the convention.

8. That the report of the State Convention Board shall be presented under the following general headings:

(1) Administration, showing collection and disbursement of all funds, the management of the Book Store, the Baptist Record and all other business interests committed to its care.

2) Missions outside the state including home mission and foreign mission work, setting forth clearly but concisely the work of the Home and Foreign Mission Boards.

9. That the report of the Education Commission shall cover all educational interests of the denomination, state and South-wide, including reports of the boards of trustees of our state denominational colleges and the Board of Ministerial Education.

10. That the report of the committee on Social Service shall cover all institutions and agencies doing social service work in which the convention is interested, inside and outside the state, including hospital work, orphanage work, ministerial relief, good will centers, temperance and kindred subjects, together with the reports of the boards of trustees of the Mississippi Baptist Hospital, the Baptist Memorial Hospital and the Mississippi Baptist Orphanage.

11. That each of the three general agencies under which the work of the convention is classified shall be given opportunity to present its report in general before it is referred to the committee on review.

12. That all work presented under each general agency shall be considered in consecutive sessions.

13. That three periods shall be given to the discussion of the report of each of the three general agencies, viz: (1) report of committee on review; (2) presentation of special institutions and departments, and (3) special addresses on the general subject.

14. That time shall be provided for spontaneous discussion during the consideration of each subject.

The convention sermon was by Pastor E. J. Caswell, of West Point, on "The Ministry of Service". There is no man in the state who chooses his words with more care, or expresses his thoughts with more precision and felicity. He showed that our pattern of service was in the life and example of the Lord Jesus. He indicated three motives for service, first of which is born of love. He also stressed the necessity of proper methods in service. It must draw and not repel, must be whole-hearted, gentle and patient, that it may be magnetic. The crowds were stacked in every part of the house and went away with full hearts. The whole effect was greatly improved by the feast of music.

WEDNESDAY MORNING

At 8:45 the folks came pouring in and the songs resounded to the roof. Pastor W. R. Cooper, of Columbia, led a helpful devotional service and then reports from all boards and institutions were presented, some of them being read only in part. The Convention Board was congratulated and Secretary Gunter was heartily applauded on the good showing for the year. This included the work of the Sunday School Department, the B. Y. P. U., the Baptist Record, the Book Store, Evangelism, the W. M. U., Enlistment Workers, County Missionaries, Church Building and assistance in pastoral support. It will be well for every church to have publicly read at some service parts of the report made by Dr. Gunter. Dr. Curry made report for the various social service institutions, including hospitals, orphanages and aid to old preachers. Dr. Nelson made report for the colleges and the Education Commission. Then time was given for meetings of various committees without interference with the work of the convention. As to the year ahead, the Education Commission recommends:

Let us make this the propaganda year for Christian Education. Let us sow the state down with educational information and inspiration. We can never move forward in a great way until more of our people are interested in our education. Arouse 180,000 Mississippi Baptists, bring them to see that Christian Education is one of the very potent agencies for bringing this world to a knowledge of the blessed Son of God, then will our colleges get what they so need, in endowment, in buildings and in equipment; then will we no longer lose some of the choicest young men and young women of our faith by allowing them to go elsewhere for instruction and development. We call upon every pastor, upon every layman and upon every woman of our denomination to lay Christian Education heavily upon their hearts during the coming year. Let us get ready to launch a financial campaign in the very near future that will be a worthy challenge of a great people.

While this is being done, we would urge that the authorities of our colleges be very vigilant and keep our institutions true to the faith. No teacher should have place on our faculties whose character is not above reproach and whose Christianity is questioned. Due attention, of course, should be given to the development of the physical and the training of the intellectual, but we must never forget that our mission in the field of education, the very reason for our existence as an educational force in this modern world, is spiritual. And as the years come and go, we should continue to place the emphasis here. This done, our Christian institutions have a right to live, and are worthy of the sacrifices and prayers of those who love the Lord, and who are striving to set up His Kingdom in the hearts and lives of men.

WEDNESDAY AFTERNOON

Vice President I. L. Dorroh called the meeting to order and asked Dr. Gunter to introduce some of the Negro brethren. The first of these was A. A. Cosey who is a missionary partly supported by our Convention Board. He expressed his appreciation for the help his people have received among the preachers and B. Y. P. U. He said he never advised white people what to do. He advised colored people and made suggestions to white people. The best friends of the colored people are the American white people and the best friends of the white people are the colored people. Singing Evangelist Smiley was introduced and delighted the crowded house with his songs. Eyes were moist and bosoms heaved while he sang "Waiting for Me". He was encored and sang "I'm a Little Old Fashioned. I Know" and then "What are They Doing in Heaven Today".

The rest of the devotional exercise was conducted by Dr. J. M. Walker, of Aberdeen, who read of the appearance of God in the burning bush. But the exodus was so great that another song by Mr. Butler was necessary to stop it. Dr. Walker spoke of the coming of God, the finding of an agent, and the effort of Moses to shirk. Prayer by Rev. R. Q. Leavell.

Dr. Gunter was introduced to take charge of the program during mission hour. He in turn introduced Dr. A. J. Aven who with a few well chosen sentences introduced Dr. R. A. Kimbrough. He, in a few minutes speech, gave an example of the work of the W. M. U. in a visit of Miss Traylor to a county in which there had never been a missionary society. Then Pastor D. I. Young, of Mars Hill Church, told how the women's work had helped his church ten miles from the railroad. He advised that the state workers adopt the plan of the brother who when asked how he got so many invitations to preach to the Negroes replied that he didn't get invitations he made appointments.

Dr. J. A. Taylor commended the field work of Misses Landrum and Slaughter who visited his field and did great good. If all the information and inspiration which the women have brought should be removed we should be left flat. D. W. Moulder spoke of the revelation which the woman's work in his churches brought to him; that the Lord did not predestinate that a W. M. S. could not be organized in the country.

Here two announcements were made, that the women were invited to go now for an automobile ride; and that the meeting tonight would be held at the Galloway Memorial Methodist Church. The discussion of the W. M. U. closed immediately.

Rev. J. E. Wills, of Hattiesburg, urged the making of the Sunday School a real school in which the Word of God is planted in the minds of all our people. Dr. Gunter stated that every one of our Sunday School workers had been offered better salaries in other states but are standing loyally by the work in Mississippi.

Rev. R. Q. Leavell urged upon the preacher the great task of training his leaders by means of the B. Y. P. U. This is the need in town and country churches, consecrated leaders; and the place where we are to get them is our B. Y. P. U.'s—which are our West Point and Annapolis. The difference in people is the difference in training, just as ordinary chrysanthemums may be had for 25 cents a dozen, but highly cultivated ones cost \$6.00 a dozen. A boy who was a listless attendant for several years became later the president of the 24 unions of New Orleans. It makes leaders out of very unpromising material. The first organizations in Mississippi which have been one hundred percent tithers are the B. Y. P. U.'s. Out of the one B. Y. P. U. in Oxford have come a number of pastors in Mississippi and other states, also young people's secretaries in two states, leaders in many churches and missionaries.

Dr. J. D. Ray, of Starkville spoke on Enlistment work. He gave the encouraging figures from the Convention Board's report. The seminaries have chairs of efficiency which is another name for enlistment. The need of it is shown by the fact that 500 churches in Mississippi had no part in the 75 Million Campaign. We have a great host of people, old and young, who must be set to work. Numbers are valuable but setting them to work is more valuable. Unenlisted people are a disease in the body.

Here telegrams of greeting were received from the North Mississippi Methodist Conference and Alabama Baptist Convention. The Clerk was instructed to make suitable answer and send similar greetings to all Baptist Conventions now in session.

The next speaker was Dr. R. A. Kimbrough, who spoke of the work of the Associational missionaries. There seems less need now of these missionaries in as much as churches have been built in most country communities. They are

still needed in some places as in Tishomingo County and Itawamba County. Mention was made of the educational mission work including the sending of 24 preachers for four weeks to the Bible Institute; the evangelistic institute for five days at Clinton in June; the three day institutes held in many counties last winter for preachers studying the Bible. It was urged that religious workers be employed to work among Baptist boys and girls in our state schools. The same principle requires that we look after our young people in the high schools. Attention was called to the fact that the Colporteur Lightsey had sold more books than were reported by the county missionaries. Dr. J. M. Walker was introduced as the man who had done more work than several men ordinarily do, in enlisting and developing churches in Monroe County, by putting his spare time from his pastorate at Aberdeen. He said there was as genuine destitution in his territory as in China. He had organized several Baptist churches, organized Sunday Schools and baptized people and built church houses.

Dr. E. B. Hatcher read his prepared address and there was no difficulty in getting the people to listen. It was so good that by vote of the convention it appears in the Record.

Rev. Bryan Simmons read the report on the review of the Convention Board's report. It highly commended Sec'y. Gunter, and approved the recommendations previously made by the board. The enlistment men were urged to bring their districts as early as practicable to the condition of taking care of their own work.

WEDNESDAY NIGHT

The Wednesday evening session was held in the Galloway Memorial Church, the largest auditorium in Jackson to accommodate the crowds who came to hear Drs. Gray and Walne—and the singing. The house was full. The reporter had to hunt for a seat and the vaulted roof rang with the voices that followed Charley Butler. Then colored evangelistic singer Smiley gave two numbers which provoked enthusiastic applause; and then the quartette from Jackson College gave three songs which were greatly enjoyed.

Mr. Bond, State Superintendent of Education, was introduced and gave information of the federal governments plan to help educate cripples, by giving Mississippi \$15,000 the first year, \$20,000 the second and \$25,000 the third, making it permanent. The convention thanked him for the information and pledged him their support in getting him in touch with the people for whose benefit the appropriation is made. Two young men in Mississippi College and one in Clarke College are now being assisted.

President Hubert, of Jackson College, thanked the convention for the help being received by his school from the convention; fifty dollars a month being given to help pay the salary of the teacher of Bible in the college; also for the two weeks Bible School which the convention provides at the college every winter for the negro preachers in the state.

Dr. C. S. Gardner, professor of Hemeletics and Sociology at the Louisville Seminary, was introduced and made a good address in ten minutes about our school of the prophets. Three things he said the Seminary stood for: first, proper relationship between scholarship and efficiency. Both are necessary and should be inseparable. Second, Proper relationship between evangelism and social service. Third, Proper relationship between the past and the future. "The Southern Baptist Theological Seminary is the strongest bulwark of conservative Christianity in America."

THURSDAY MORNING

A brief devotional exercise was conducted by Dr. W. T. Lowrey. Telegrams of greeting were received from various bodies and suitable responses ordered sent.

The first item of business was the report on Education with the Educational Secretary of the

Education Commission, Dr. D. M. Nelson, was introduced the president of the Commission, Mr. W. M. Whittington. He was once president of the convention and knows how to get attention and secure order. A. J. Dickinson, of Tupelo, read the review of the report, approving the recommendations in the Commission's report and that the Convention Board be authorized at their discretion to supplement out of its funds the amount going to ministerial education for the benefit of young preachers in Mississippi and Clarke Colleges.

Dr. DeMent reported for the Bible Institute in New Orleans. Every dormitory is crowded, and two new houses are needed for professors. There are 180 students. The churches are on a boom, missions are being organized. Students come from every Southern state. Five languages are used in teaching. Emphasis is put on practical work. The students learn to do by doing. You can't have anatomy without dissecting. Mission work is done on the streets, in the jails, in the hospitals and homes and everywhere. The churches have more than doubled their membership since the Institute was established. More has been done in three years than I expected to see in twenty-five. Active pastors can strengthen their ministry by spending two to four weeks at the mid-winter school. Dr. J. D. Ray read a detailed report giving statistical information with reference to the Ft. Worth Seminary. By motion the two seminaries and the Bible Institute were allowed a page each in the minutes to report the work being done in them.

Dr. J. W. Storer pleaded for manhood in the ministry. He congratulated the congregation on the absence of Prince Albert coats. "A Prince Albert coat covers a multitude of shins." In the 3 seminaries we have over 700 students for the ministry and nearly as many in the colleges. The largest number in college is in Baylor, William Jewell next and Mississippi College and Mercer tying for third place. We owe it to these men to give them the best preparation for their work and such help as is needed to get it. We ought to see that they get the right instruction and training. The supreme thing in their education is the intimate relationship with Jesus Christ. May God help me never to forget that Christ died for sinners of whom I am chief.

Immediate material needs of our colleges was discussed by J. P. Williams. He assured us that Prof. Nelson was responsible for his being on the program but not for what he was going to say. There is no greater factor in our civilization than the schools. And Baptists have yet to learn how to marshal their wealth for the Service of God. There are two outstanding needs. We must provide room for our boys and girls. It is a tragedy for one of them to knock at the door of our colleges and be turned away, to be trained in a place less spiritual or less interested in the Kingdom of God. The other need is an adequate teaching force. It is of more consequence what a teacher is than what he teaches. Our teachers are not adequately supported, and we have lost some of our best men on this account. They must have provision for their families. An adequate endowment is a necessity to secure this. We must provide scholarship the equal of any. These teachers must be stalwart Christians with an experience at the cross of Jesus. Baptists must now determine whether evolution is to be taught in our colleges. There is an educational trust built upon the Rockefeller foundation. The speaker protested against the idea that a church could be made up of Jew and Gentile, Catholic and Protestant or atheist all in one union irrespective of their faith in Jesus Christ. Theistic evolution is more atheistic than atheistic evolution, because it denies the fundamental doctrine and does it under cover. The highest type of scientists today repudiate evolution. But there is more evolution taught by nabobs than ever in the world before. If we haven't got the right kind of text books let's

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EDITORIAL

The Monticello church has called Elder C. E. of Ellisville and he will probably accept and begin Jan. 1st.

B. F. Brooks has resigned the pastorate of the Church in Iuka, Miss. to take effect on first of January 1922 and is open for work.

A check from the Clinton Church continues the Baptist Record on the budget, sending it to every home. Let's make it unanimous.

Pastor Spencer offered his resignation at Yazoo City on Sunday, but the church asked him to reconsider. He is now considering reconsidering.

More than half of the people in the United States live in rented homes, and only 28.2 per cent live in their own homes on which there is no mortgage.

Rev. W. S. Culpepper resigned at Eighth Ave. Meridian, which was accepted. The church then turned round and recalled him. So he is now thinking it over.

Brother Pastor, you may say to your people that this month is the last that the paper can be gotten at the \$1.50 club rate—Only a few days remain.

Revival services began at Griffith Memorial Church, Jackson, on Tuesday night. Pastor G. W. Riley is being assisted by Rev. J. P. Harrington of Crystal Springs.

Baptists in California, in an effort to complete the payment of their Campaign pledges, have adopted the slogan, "Make it yes instead of No in No-venber."

Dr. McDaniel's book, "The Churches of the New Testament" has been adopted by the Sunday School Board as a part of the post graduate course in Sunday School Teacher Training.

The series of articles recently in the Baptist Messenger, written by Dr. J. B. Lawrence on the subject "Paul's Bible school on Baptism" will be published in book form. Be ready to get one.

The Convention was grateful for the splendid weather given us throughout the sessions. With the exception of Monday night there was no rain and we had the warmth of springtime all about us.

A resolution was passed at the Convention asking our people to co-operate with others in changing the state constitution so as to permit people to will their property to benevolent purposes.

Congress knocked "medicinal beer" into the middle of last week. We are done with the "doctors" in the departments in Washington who opened the gates to beer. There will be no more of it.

Old Virginia never tires: Their contributions to the Campaign for the year ending Nov. 1, 1921 were larger than they were for the preceding year. With pleasure we give honor to whom honor is due.

It is said that only two thousand of the ten thousand churches in the Northern Baptist Convention participated in their hundred Million Campaign, but these churches subscribed fifty two million dollars.

The Louisiana Convention, we hear, decided to get behind their paper and help it to fulfill its mission by printing it on better paper, paying the editor a living salary and putting a circulation man on the job.

Thanks were extended by the Convention to the secular press for liberal space and good reports given the proceedings. The Jackson papers of course were generous, the Clarion Ledger giving first page space to the Convention.

Rev. J. C. Parker has accepted the call of the two churches, Gallman and New Zion, in Copiah and he intends to begin work with them Dec. 1st. The church at Morton which he resigns will probably co-operate with Pe'ahatchie church.

The Age-Herald says the Baptists of Birmingham have bought a hospital, hitherto known as the Birmingham Infirmary and will assume management of it Jan. 1. This will make two Baptist Hospitals in Alabama. They are able to do it.

Many visitors at the Mississippi Baptist Hospital expressed their joy and surprise at the beautiful way in which the work moves forward. Two of them left their cards in the form of checks to furnish two rooms in the new addition now nearing completion.

Northern Baptists are putting on a campaign to add 30 million more to the 50 million subscribed two years ago. It is said that the Divinity School of the University of Chicago foregoes any claim to a part in the Campaign funds and will finance its own work.

To some it was a strenuous Convention. For example Secretary Gunter left off breakfast to get early to work, continued at it all day and then about night remembered that he forgot to go to dinner. He seemed to have meat that some others knew not of. It didn't show on him.

Read what Dr. Love has to say in this week's Record about giving and shipping clothing for Russia. Probably there is much in our homes we will not use which will help to make others comfortable. Remember the words of our Lord, "I was naked and ye clothed". It would be good to hear him say that in the judgment.

Judge D. M. Russell delivered a telling address in his home church at Magee last Sunday evening and it was followed by the play, "Trial of the Robbers", given by the Sr. BYPU. The house was crowded and all delighted. Forty clothing pledge cards were signed on the spot.

RECORD—WEG

When some church member in Jackson was reported as saying that his objection to tithing was that if everybody tithed the churches would not know what to do with the money and would forget their real mission a young man replied that he didn't know who raised this objection but he would rather risk the Lord's judgment in that matter than the judgment of the objector.

Rev. E. D. Solomon, evangelist will supply for the First Church, Meridian, until the coming of their pastor Jan. 1st. He is just from a good meeting in Houston, Texas, visited the Louisiana Convention at Shreveport and the Mississippi Convention in Jackson. Glad to have him even for a brief sojourn.

A lady who recently attended a patient in the Mississippi Baptist Hospital, when she saw the beautiful spirit with which her friend went into the operating room, and heard the prayer of the superintendent and surgeons for skill and direction, she came away saying it beat any revival she ever attended.

The pastor and members of the Galloway Memorial Methodist Church were exceedingly kind services of the convention on Wednesday and Thursday nights. Their house is commodious, comfortable and beautiful, also with good acoustics. It was a great boon as the weather was warm and the crowd large.

The Mississippi Baptist Convention seems to have settled the question of applause in its favor without the necessity of discussion or official action. Applause was frequent, spontaneous and unrequited. We did not hear any objection raised to it and it was apparently looked upon with favor and a matter of course.

Dr. L. R. Cristie of Savannah Ga., has called, and signified his acceptance of the First church Meridian. He has promised to be on the field Jan. 1st. He has built a great church in Savannah and done great work in developing his people. We welcome him to Mississippi and to one of the greatest churches in the state.

Mr. George Whitfield of Clinton, now in very feeble health graduated from Columbia College, Washington D. C. in 1851, that is just seventy years ago. He also graduated from Newton Theological Institute, Newton Center, Mass. in 1859. He lingers on the border land for a little while, being now over ninety years of age.

We are sorry that in our effort to give due credit to a most worthy editor we called the wrong name. The Columbus Dispatch which has shown such commendable enterprise, which Jackson people value highly is edited by Mr. Carlton M. Brosius. Our hat is off to him. If his years and his subscription list are according to his worth there will be no end of them.

There can be no doubt about it, for everybody says it was a great convention. Some who have been going to conventions for many years said it was the best they ever saw, and we haven't heard of anybody who said it wasn't. Don't want to make anybody feel bad who wasn't there, but a Baptist convention beats going to a fair or a circus. Be sure to try it next year.

Baptists are sometimes falsely charged with believing in the damnation of infants. On the contrary they are almost the only ones whose skirts are clear of this blasphemous doctrine for the "baptism" of infants had its origin in the doctrine of infant damnation, and that is the chief support of the practice today. The fear of the child's going to hell unbaptized is the cause of its continuance.

On account of a meeting of the Hospital Trustees, the writer was prevented from attendance on the alumni banquet of former students of the Louisville Seminary. It was held at one of the hotels and 75 plates were served. It was said to be a period of fine fellowship and an occasion of some spicy speeches by Drs. Taylor, Greenoe and Lowrey. Dr. Greenoe was elected president and pastor A. J. Dickinson Secretary and Treasurer.

Convention Board Department

R. B. GUNTER, Cor. Sec.

HALF MILLION WEEK

November 27 to December 4th is Half-million Week. Let every church, every Sunday School, every Moman's Missionary Society, every Baptist Young People's Union, be ready to draw the net during the above period.

TITHING SUPPLIES

Tracts, Covenant Cards, Report Blanks, have been sent to every county director for distribution among the churches. If you have not received supplies for your church, write your County director, or to Baptist Headquarters, Jackson. Get ready to do the work thoroughly.

The committees who had in charge the providing entertainment for visitors and conducting to their homes, all did their work so well, that you would have thought they had made a business of this one thing all their lives. They deserved the praise that was on the lips of everyone, and folks will be wanting to come back to Jackson for another convention at the first opportunity.

When somebody asked the question, can Grenada take care of a big thing like the Baptist State Convention, the answer came, "Do you know those people up there in Grenada? And do you know that fellow Farr? If so, you wouldn't have any doubt. He was pastor at Columbia when the Convention met there and it has never been better cared for anywhere". Yes, we are all going to Grenada next year.

A census of 600 women students of Radcliffe College, Cambridge, Massachusetts, shows that ninety-six per cent of them are regular readers of the daily papers. Four young women noted a preference for the woman's page, while fourteen paced the sporting page as their first interest. Twenty-five per cent of the students expressed a preference for the editorial page.

—Exchange.

The ratio of distribution of campaign funds to the various objects participating was a wise and equitable as could have been done for work in the five year period and will by Mississippians be faithfully carried out. But needs of some institutions develop as we go along which could not be anticipated. But they ought now to be supplied by special offerings from individuals. Our school and hospitals need more money than they will get from the Campaign. Here's a chance to do good.

It was an eventful day at the Noon Meeting at Central Baptist Church, Memphis on November 17th. Dr. S. D. Gordon, the famous author of the "Quiet Talk" books, passing through Memphis on his way to Savannah, gave a very wonderful address on "Tight Corners, Blind Alleys, and How to Get Out." Although the rain was pouring down, a good crowd of spiritually inclined folk was present to hear the loved author. Dr. Gordon and his wife seemed much impressed with the work of the Noon Meeting. He expressed himself as feeling it a privilege to speak there.

The Alabama Baptist earnestly advocates more secondary or preparatory schools in that state, though they have already two junior colleges and three academies. It is shown that since Howard College and Judson College have done away with their preparatory departments young men and young women without sufficient prepa-

THE TITHING CAMPAIGN

The Convention last week gave great emphasis to the Tithing Campaign. The minds of the people were fully convinced on this great Bible doctrine, and their hearts were wonderfully stirred. The next thing is action, sign up.

REPORTS

All tithing cards signed by the members are to be kept by the churches, the number of tithers entered to be reported to the county director and a list of the tithers, giving their names and addresses is to be sent by the church to R. B. Gunter, Cor. Sec., Jackson Miss., on the "Church Report Form" furnished for the purpose.

ration are being turned away from school; more than fifty girls having been turned away from the Judson alone. Our colleges for women in Mississippi are turning away girls and we have no academies for them to go to, and only one junior college. Some plans must be perfected in Mississippi to educate more of our young people.

The church at Magee, where Rev. T. J. Moore is the under-shepherd, is making solid progress. During the ten months of this year there have been seventy additions to the church the meeting house has been repainted, the pastor's home has been enlarged and repaired, \$2,630.00 paid into the 75 Million Fund. \$1,800.00 paid in for home uses, all the organizations of the church strong and growing and the deacons thoroughly organized for work. The pastor's salary is increased and he was ordered to go on in the work with renewed assurance of the hearty co-operation of the church. A happy church and a smiling pastor.

How to Help and Not Hurt

Our Foreign Mission work is incomparably the greatest enterprise which Southern Baptists are conducting. The Foreign Mission Board has vastly larger tasks to perform and increasingly larger necessities to meet than any other agency. The work has been enlarged as no other work has been or can be enlarged. How can Southern Baptists help this great Christian work without hurting themselves or hurting any other good cause? We answer:

1. Pay your Campaign pledge.

2. Provide for Foreign Missions in your Will. Do it now. You have made most of your gifts while living to home enterprises. Take care of Foreign Missions in your Will. Foreign Missions presents the needs of all departments of Christian work, and these needs in 18 nations of the earth where religious distress is most appalling. Make large provisions in your Will for this large task.

Foreign Mission Board. You can secure these without cost of commission, hold them without taxes, and get your quarterly dividends without expense of collector.

Write for information about Wills and Annuities.

J. F. LOVE, Cor. Sec'y
Box 1595, Richmond, Va.

(Continued from page one)

Kentucky promises to enroll fifty thousand tithers. The organizers for Tennessee like the one from Kentucky, are giving their time to this work without compensation. Men are recognizing the obligation to do more than simply pay the bills, and that the standard of Christian conduct is the same for a layman and preacher. There is only one Bible for laymen and preachers alike. In a few years we will be giving 20 million dollars for missions and have millions of members on the foreign fields. This can only be maintained if we accept the doctrine of Christian stewardship. He read from The Presbyterian of Philadelphia highly commending the character of Southern Baptists. We have now more schools than churches in the foreign lands and these are training our young people for future work. They are rapidly coming to self-support, and the laymen in these lands are taking their work seriously. A Chinese by the name of Jew Hawk recently saved from heathenism is giving largely of his money for the spread of the gospel. Another layman doctor, a Chinese, is giving his life to Christian service. One deacon Wong has given \$50,000 to Christian enterprises.

Southern Baptists are working in eighteen foreign countries in which more than half of the world's population lives. Southern Baptists are coming to be a world power. Ev-Governor Ben Hooper a Baptist Layman, was the principal factor in preventing the railroad strike. A Baptist layman the son of a Baptist preacher, called the Disarmament Conference together and a Baptist preacher led the conference in prayer. Chas. E. Hughes was elected chairman of the Conference in Washington and stirred the world by his bold proposition for disarmament. The head of the British government is a Baptist. We have come to the Baptist Day when democracy is superseding autocracy.

Other denominations are suffering from a shortage of preachers but Baptists are being blessed of the Lord in having many volunteers for service. A good sign is that laymen rejoice that their children are being called to Christian service.

There is not only a stewardship of life, there is a stewardship of money. A man may be as great a genius in finance as Shakespeare was in letters. A man ought to make all the money that he can honestly. The power to make wealth is a gift and a trust from God. He talked of a rich man who had retired but then saw his position as God's steward and went back into business at sixty years of age and gave every dollar that he made to the Lord's work. A negro who attends my church brings his offering every Sunday with fifty cents in each end. Recently the treasurer found \$4.50 in it and on the back of it written see Mal. 3:10. He seemed to have found a new place in the Bible or the Bible had found a new place in his heart. A man who is able to give \$5.00 and only gives twenty-five cents can't sing or pray in sincerity.

There was an experience meeting in which county organizers and others told of the progress of the campaign. This included Messrs. Huntsberry, Walker of Aberdeen, Williams of Forest, Cranford of Laurel, Tull of New Albany, Lawrence of Columbia, Miss Jennie Watts of Columbia, Williams of Daleville, Parker of Morton, Tull of Jackson, R. A. Kimbrough of Blue Mountain, Wilds of Oxford, Muirhead of Carrollton, DeMent of New Orleans, O'Bryant of Hattiesburg.

There was considerable discussion as to whether the conference in the future should be for pastors only or for laymen also. A committee was authorized and appointed composed of two preachers and one layman to form a program for next year. This committee consists of J. P. Williams, S. G. Posey and M. P. L. Berry.

(Continued from Page Three.)

make them. If I were a business man I should like to show you men how to give money". The presiding officer took occasion to highly commend the new executive secretary of the Education Commission, Dr. D. M. Nelson, who spoke on "Our Educational Program". He wants in Mississippi an educational program second to none in any state in the Union.

If peace has her victories, it must have its heroes. Among these heroes have been the pioneer educational leaders in Mississippi. Such as Stokes and Phillips and Eager, Webb and Pettigrew and Sproles and Ratliff and Martin and James Nelson and the Lowreys and others. I had rather be listed with these immortals than to be conqueror of the world. The past though cannot suffice for the future. That belongs to us who love the Lord and have his work to do. It is feared that the proportion of those in our churches who have a conviction on Christian Education is small. Our's is a great task to enlist all these indifferent souls till from the gulf to the Tennessee line, from the Mississippi to the Tombigbee none of our people will for a financial consideration send his boy or girl where there is no tuition fee at the risk of his soul and the development of his Christian life. The true end of education is not a full dinner pail but a life worth while, made so by the development of Christian character. What shall it profit a man to gain the whole world and lose the finest qualities of soul and spirit. A conscience on this subject would put the needed buildings on our campus and roll up a faithful endowment. It looked like at this point a subscription collection was about to break out.

An endowment would enable us to reduce our fees and admit many boys and girls who are now shut out by the hand of poverty. The brethren showed approval by an outburst of applause at the end of the speech. The presiding officer announced that a happy spirit of harmony had been reached by the presidents of the colleges in a conference yesterday afternoon.

A resolution was introduced expressing deepest interest in the Disarmament Conference and sympathy with its purposes. By request Dr. H. M. King led in prayer for the conference in Washington.

Dr. W. C. James of Birmingham, Secretary of the Education Board of the Southern Baptist Convention spoke next. He roundly scored the young man who asks help of the denomination and then adds to his burdens and the denomination's by getting married. The conversion of Ex-President Taft to belief in foreign missions by his experience and observations in the Philippines, China and Japan, and now doesn't hesitate to raise his voice in behalf of the foreign missionary on every suitable occasion. This experience is paralleled by the radical change of American opinion in the matter of Christian Education. That conversion is in process in Mississippi and other states. The denominational college has produced a reversal of opinion in its favor. Millions have been subscribed to Christian colleges, but this is only a foretaste. The attendance of the denominational colleges is now overwhelming. The Ben Franklin Bureau has a business of furnishing clippings on the subject of Christian Education. Every day large envelopes filled with such clippings are sent out taken from the daily secular papers. This seems to show the popular interest in religious education like a tidal wave. Anybody who is tenderfooted on the subject of Christian Education will soon drop out of the forward procession of Christians. The daily vacation Bible schools are highly helpful, founded by a Baptist preacher in New York City, who has just returned from a trip to China to introduce the schools in China. The vacation months are a fruitful opportunity for us to give Bible instruction to our children. Some method must be devised for giving religious instruction to

our children in the public schools. What we want in the state we must put into the schools. Many great universities include the Bible as a necessary part of the cause for a degree. This includes Harvard and Columbia. South Carolina University has a chair of Bible Instruction in charge of a Baptist preacher. Mr. Babson says the greatest need of the world today is not raw materials, navies and railroads, but more education based on the teachings of Jesus. He is not a preacher. E. S. Martin, in Harper's Magazine, formerly editor of Life, says, "what the colleges need is what the whole world needs, that is religion. How they are to get it heaven knows, but they are doomed without it. It will probably come from the outside." The whole world today is hungry for Christian Education and now is our opportunity. We must have our own colleges where we can teach what we believe without let or hindrance. They should be supported because of their leavening influences for good in state institutions. A monopoly by the state would be as disastrous as in Germany. One way to leaven the state schools is to furnish them with presidents and professors. There is a wonderful opportunity. Such a position is that of the Dean of Tulane, a Wake Forest man. Such is Franklin Riley at Washington and Lee, and other positions of importance in John Hopkins University and the University of Texas. At one time eighteen professors in Chicago University came from the Baptist College in Ohio. When the University of California sent a committee after a president, they brought in seven names, four of whom were Baptists from Baptist colleges. Baptist colleges are not simply a contribution to higher education, but another way of preaching the gospel.

The heads of the Baptist Colleges were called out for a word about their work. Presidents Carter, Lowrey, Johnson and Provine, the last named inviting the convention for an auto ride to Mississippi College, describing the points of interest at Clinton.

THURSDAY AFTERNOON

Mr. Butler proved again his ability to get music out of the unmusical for he didn't stop till he had the people singing. He has the good sense to select worth-while songs and the persistence to keep on till the music comes. The devotional service was further carried on by Pastor W. A. Sullivan of Okolona, who spoke of Christ's prayer-promises. Rev. S. G. Pope prayed especially for the Conference on Disarmament.

Mr. N. T. Tuill read the report of the Budget Committee, announcing that Mississippi Baptists had observed the ratio of distribution of the 75 Million Campaign fund and that it would be faithfully adhered to in the future, regarding any failure to do so as a violation of conscience and contract.

The committee on time and place recommended that the convention meet a year hence at Grenada, Nov. 16, 1921. Preacher F. M. Purser, Alternate J. C. Greenoe.

The Committee on Nominations made some changes and showed a willingness to go out of the beaten path. We noticed the names of W. W. Venable and O. B. Taylor on the Education Commission.

Three brethren were introduced as fraternal messengers from Louisiana, A. J. Barton, J. T. Early and E. D. Solomon.

Resolutions were adopted approving uniform statistical form by the associations; that the Board be authorized to appropriate money for statistical work; a peace resolution was passed, and a few others including one commending the efforts of Jackson pastors to stop gambling at the State Fair. A recommendation of the Convention Board was adopted authorizing the election of Dr. A. V. Rowe as Secretary Emeritus of the Convention Board on the ground of justice to him for long service rendered the denomination.

THURSDAY NIGHT

The last session of the Convention was the poetic expression of our work, the social service program. It ran the gamut of ministry to all classes from tiny tots in the orphanage through the fevered frames in hospitals and vigorous lawmaking and law enforcement to the tender offer of aid to preachers enfeebled by age and widows who have staid by the stuff while their husbands went out to do battle for God. All hearts were moved when Superintendent Carter and his faithful aids led in a group from the orphanage. He said this was only one installment but they filled up a good section of the church, with the little fellows of four and five years of age on the front seats. These white clad happy children gave the Convention a thrill by singing "Jesus loves Me," and were encored and sang again. These are our children, our wards entrusted to us of the Lord. Brother Carter told us that he had smaller receipts this year than last, smaller than his expense account, but still came out without debt. Some mathematician.

Just before these sang Dr. Curry, Superintendent of the Baptist Hospital in about twenty of the nurses with their immaculate uniforms and brought a round of cheers. These occupied seats in the choir stand. The devotional exercises were conducted by Pastor R. H. Purser of Magnolia who read Paul's address to the elders of Ephesus and spoke a few minutes on fulfilling God's will. It was a holy hour.

Dr. J. M. Walker of Aberdeen read the committee's report on review of the social service institutions. Dr. Curry was given fifteen minutes which he made fly swiftly as he told of the co-operation of all the hospital forces, the loyal service of physicians and surgeons, the putting of the hospital on a self-sustaining basis, the installation the past week of an up to date X-ray machine, the doubling of the capacity of the building and the accumulation of an inevitable debt by its construction. He called upon Dr. P. I. Lipsey who has been on the Board of Trustees from the beginning who gave the history of two interesting patients who went away rejoicing.

Dr. W. T. Lowrey made a happy speech in a few minutes about the great hospital in Memphis, whose marvelous ministry extends over many states and has grown in favor with all the people. He introduced the superintendent, Dr. Bethea who is a Baptist deacon, an X-ray expert and all around successful hospital man. Religion has found practical expression in these great institutions.

Prof. Jacobs, superintendent of the State Industrial School at Columbia was presented with three of his girls. He declared himself a Baptist with a large percentage of Baptist children and pleaded for the sympathetic co-operation of Christian people in his work, where real Christian work is being done. He said that nothing but the religion of Jesus could avail in the work which he is doing.

Dr. A. J. Barton of Alexandria, La. by invitation made an address on Social Service which touched the fundamental principles of all its forms and made special application of it to the eradication of the liquor business. He said that social service rests upon the doctrine of brotherhood as announced by Paul in Athens, when he said "God hath made one of all nations," and declared by Jesus who said, "One is your Father and all ye are brethren". He showed that brotherhood was used in three senses, blood and race and religion. Jesus was a social worker, going about doing good. We have been slow to follow. It took us a long time to build orphanages and hospitals and put prohibition into the constitution. Government is of God, and good people should have a part in it. Social service takes the gospel of grace for granted and applies its truth to human relations. Dr. Barton's eloquent address lasted about an hour and held the people enthralled from start to finish. The service was to have been concluded with a consecra

tion hour by Dr. Wall, but in his absence, Rev. J. W. Lee made a good address on Mississippi College. Thus closed what many are saying was the greatest convention we have ever had. Resolutions were passed thanking the press and the people of Jackson and all who had shown courtesies to the body.

PUBLICATIONS Eldridge B. Hatcher

The work of the State Board of Missions—as I understand it—is to gather funds and do general denominational work in Mississippi. It has two agencies for accomplishing these ends, first its paid representatives and secondly, its publications, representatives reaching Mississippi Baptists by word of mouth and its publications reaching them through eye gate with the printed word. The Subject assigned to me—the publications of the Board—regards Mississippi Baptists as an army of readers and it is a fascinating field which the Board enters—the field of reading.

The American people are a race of readers. A Mohammedan, we are told, will not throw away even a scrap of paper lest the name of God be written on it and people generally today snatch up almost every piece of printed matter that they may read. For every hour spent by our people in listening to public proclamations I believe ten are spent in reading. From 14 to 21 years of age people read for entertainment and amusement and from 21 to 27 they read for instruction and education.

But not only are people everywhere reading, but their characters and conduct are powerfully affected by their reading. Tyndale was led to become a naturalist by reading Emerson's essays on "Nature", and the great Benjamin Franklin attributed his course in life largely to impressions received from reading Cotton Mather's essay on "Doing Good". A woman asked her neighbor if she believed in all the talk about laying on of hands. "I do not believe it has any virtue or value in it", she said and the other replied, "I do believe in laying on of hands for I have tried it on my little boy for smoking cigarettes and it cured him at once." Yes such drastic remedies bring results—especially among the young but reading is a performance that bears fruit among all ages and classes. Our denomination is wise therefore in entering the field and unloading its treasures at the eye gate as well as the ear gate. More and more our Board is setting our people to reading about the things of the kingdom.

Much of the present day literature is sweeping many of our young people out into the rapids of vice and crime. Dr. Gil'am called this the Carnegie age, referring to the flood of libraries through the land with their wild, indiscriminate books and reading. His epigram has in it at least a pinch of truth and the situation challenges our denomination to stem the dark tide. As the oyster, when tickled, opens its shell thus enabling us to thrust the knife in, so our young people have opened their minds to literature and are roaming the fields for reading and we must seize the opportunity and capture them by good literature. When the census taker at the door, which was opened by a thin, nervous maiden of many summers, asked her age, she replied, "Twenty"—and before she could add the "seven" (when she ought to have said thirty-seven) he asked, "Are you married or single?" And she, overcome by his question, fell into his embarrassed arms and exclaimed, "Oh, this is so sudden, and to think I did not even know you." Would that our denomination was at least as quick to embrace an opportunity in the case of the people's hunger for reading matter.

Think of the part which reading plays in the life of children, among whom the devil is so busy with his stories and pictures both at movies

and in literature and thereby he is burning in to their characters impressions never to be effaced. Let us supply the children with fascinating literature even before the devil arrives with his wares. "When I was a boy" says Horace Greeley "I would go reading to the woodpile; reading to the garden, reading to the neighbors. My father was poor and needed my services during the day, but it was a mighty struggle for him to get me to bed at night. I would take a pine knot, put it on the back log, pile my books around me and lie down and read all through the long winter evening, silent, motionless, dead to all the world around me, alive only to the world to which I was transported by the book." Jesse Pomeroy, the boy murderer, confessed to James T. Fields that he read over 60 dime novels about scalping, robbing, stealing and throat cutting. To what extent is our denomination seeking to breast this evil and to occupy the young minds, kindle their imagination and set them on fire for the kingdom. Just as Cupid, when commissioned by Venus on account of jealousy, to go forth and slay Psyche because of her wonderful beauty went forth and stole upon the sleeping beauty in the night, with his poisoned arrows and as he, catching sight of her marvelous charms, and hanging enraptured over her face, was unable to touch her and withdrew and fled, so let it be that our young people, strengthened and purified by the noble, thrilling literature which we give them shall thereby be rendered unassailable by the evil literature ever creeping upon them.

But the Board, through its literature, can not only touch the young people of the state but it can so touch the pastors in their work of leadership. Only partially can the Board reach the pastors thru the personal touch—which is of course the more effective method and should be followed to the limit, but nearly all the pastors can be reached by the printed word, and as for the rank and file of our members, the tens of thousands of Baptist men and women in our churches who constitute the great Baptist army and so few of whom are deeply aroused or even informed. Ah, there is the harvest field for the Board's publications. "What is your name?" asked the magistrate of the old colored man arraigned for a little mix-up in the matter of some chickens. "George Washington", he replied. "Are you the one who cut down the cherry tree?" "No sir, I am done no work fur nigh on to six months", and verily multitudes of Baptists there are who are perfectly innocent of any labor in kingdom upbuilding for twice six months, and if some of them were to agree to undertake labor it would be the kind of work referred to by a crumpled looking tramp, who, when asked what kind of work he would like to do, replied he would like to be the man to call stations on an Atlantic ocean steamer. Let the denomination attack such slackers with a fusillade of electric literature, in oft repeated measure, and maybe it will be shown that the day of miracles has not passed.

But what is the message which the Board is sending to Mississippi Baptist through the printed page. It is two-fold; first, information and second, inspiration; in other words, data and dynamite. It is first giving the people the facts, laying before them week by week the religious needs of Mississippi and of the world and telling them the methods by which Baptists are meeting these needs.

An owl sat on the bough of an oak,

The more he heard the less he spoke,

The less he spoke the more he heard.

Why aren't we all more like this bird?

And we have many dear brethren and sisters with names on Baptist church rolls looking just as wise as that solemn owl and knowing, alas, about as little about the Baptist affairs, and as Uncle Isaac when adjudged guilty and was asked to throw their messages out upon the ignorance of the hearers, for they often do not know

ed if he had anything to say why sentence should not be passed upon him, replied, No, that he simply threw himself upon the ignorance of the court, so verily many pastors and Board secretaries, in their public appeals, have to what the preacher is talking about. "An empty bag cannot stand on end"—says the proverb—and neither can a mind empty of denominational information be interested in denominational work, and as the pastor can not supply all his members every week with current Baptist information, the denomination must therefore come to the rescue, and this the Board is doing it in fine fashion. Never has the denomination had such wondrous Baptist news to give the people as during these passing years and our printed pages today blaze with the light and ring with the notes of triumph in their tidings from the world's battle fields.

But our denominational literature must carry not only information which is the fuel, but it must strike the match of inspiration and set the readers on fire. It was a sad day in the little country school when the cat's tail was cut off by one of the scholars, and the horrified teacher asked if any one knew of a Bible passage which condemned such a cruel deed and a timid boy held up his hand and gave the passage "What God has joined together let no man put asunder." At any rate it is a fact that God has linked together information and inspiration as the fundamental elements in effective literary appeal and let us therefore harness both steeds for driving our denominational chariot. Let our publications have both facts and fire. "Praise the Lord" shouted an old lady during the sermon and the pastor, a quiet, steady old minister, told her that her interruptions in the midst of his sermons disconcerted him and promised her a set of blankets if she would desist. One Sunday a visiting young minister preached in the absence of the pastor and as he rose to some high point in the sermon the old sister could hold in no longer and called out "Blankets or no blankets, Hal'elujah!" That new preacher evidently put on the rousements that morning and our literature should contain the rousement element that stirs the people to action. Like the harp with which David the sacred minstrel stirred the soul of king Saul, our denominational literature ought to have in it the music with the heavenly thrill. It was such clarion notes in our denominational periodicals during the past two or three years that summoned Southern Baptists to arms and victory in the 75 Million Campaign.

But what are the publications of the Board? First, the Baptist Record, and may I congratulate Mississippi Baptists upon it able, honored editor. The wonder to me is that with the burden on him of securing advertisements and subscriptions, as well as constructing the paper each week, he manages to give such a splendid paper. It proves that he is the man for the place and may be safely equipped with larger facilities and that our denomination ought to get back of him and his paper in big and increasing fashion.

Aurora, the goddess of dawn, married Tithonus and persuaded Jupiter to confer on her spouse the gift of everlasting life but she forgot to ask also for the boon of eternal youth and her husband alas, grew infirm. I do not know how it is in Mississippi but I do know that in some states the denomination is sorely tempted to confer upon the state paper its good wishes for its everlasting career and then forget to accord that boosting and co-operation that is so vital. One editor of whom I read, in his eagerness to please one of his advertisers, who was an undertaker, wrote in one of his editorials, "I heartily commend these coffins and guarantee that any person using one of them will never use any other."

Continued on page ten

MISSISSIPPI WOMAN'S MISSIONARY UNION

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 Editor—M. U. PAGE—MISS M. M. LACKEY, Jackson.

EXTRACTS FROM A LETTER FROM CHINA

This has been a holiday, the Chinese 4th of July, and the streets are gaily decorated in flags and the gateways in the city are gorgeous. They make roses and pom-poms of paper and cover doors and gateways with them. At supper we are placing tiny Chinese flags at every plate. I am on the entertainment committee for the house and we try to have special touches at the tables when we can. There are 20 here, two couples, a widower and a young New Yorker are the only men. We are Scotch, Americans, Danes, the widower is Danish and has a little girl about 4 who speaks a little English and rattles in Chinese, his sister, a pretty fair-haired girl who came out with them takes care of the child. The New Yorker is quite young and thinks New York is the only place in America. Dr. Coffin, who lives across the court from me is a very attractive young woman. There are two Y. W. girls and two nurses in the other rooms on our court. Alda Grayson, one of the new appointees of the Southern Board is in the room next to mine. Mrs. John Anderson came in this morning and said she had just seen Mr. Ware and he was asking for a room for another S. Baptist girl, so evidently Mary Bibb Long has decided to come to North China. Do not say anything about it until you hear more. I think Miss Kelly was reconciled to her coming up here before they landed, as she saw it was likely to happen.

(Note by Miss Lackey: And it has "happened!" Mr. Ware and Mary Bibb Long were married in Shanghai shortly after this letter was written.)

There are a number of S. Baptists here this session, all women except Mr. Ware and Ernest Ayres. Dr. and Mrs. Pruitt live near the school and three of the girls are staying there. Last night Mr. Lowe and Miss Ramsbottom had supper with us. He is at the hospital for treatment and she is having dental work done. This afternoon one of the doctors is going to vaccinate all who want it. I have never had one to "take" since the first when I was small but I try it every time I have a chance out here. I certainly do not want small pox.

Sunday afternoon we went to the Annual meeting of the Christian Student Work Union. I believe that is the name. It is an organization of all Christian students in Peking. There are about 2,000 in the city. The meeting was held in the big Methodist church and the place was full. It seats about 1500. A young Chinese woman presided, and did it beautifully. We could hear her and she did not take all the time making remarks, a thing Chinese—and some other people—are prone to do. Everything was in Chinese of course, but it was worth sitting thru just to be in that crowd of young people. We had to leave before it was entirely over as Mrs. Anderson and some of us were invited to tea in the home of one of the teachers in the University. Dr. Barbour. He is also helping. He is Scotch and his wife American, cultured, charm-

ing people. There are lots of nice people in the world.

I am having all kinds of thrills here in Peking. The big City Wall massive gateways through the wall, and interesting gateways before every house, camels all along the street and curio shops, no end of them. We are going on a camel ride before long. They say it makes one sea-sick but I am willing to risk it for the ride. Peking is a wonderful city in which to live. So much of the best of Old China is still here, and along with it the very best of missionary efforts. All the missions are old, and some of the choicest spirits of the early days live here, and invite us to tea so we can get acquainted. The climate is good too, just one objection there are severe dust storms when for days you eat dust and breathe dust. It scarcely ever rains in the winter so the streets have to be watered, and it is done by hand. Two men have a big tub and long handled dippers. They carry the tub from place to place and spatter the water from the dippers. The road all the way to the Summer Palace is watered thus. The Rockefeller Hospital is the finest building of its kind I have ever seen. The roof alone cost a million dollars. There is not a piece of wood in it, and green tiles are the kind used on the Imperial Building. The building is foreign with the most up-to-date equipment that money and skill could get. The chapel for the staff has a regular pastor, a fine young man and a good preacher. All are invited to attend service who so desire and I have gone there thus far. The pipe organ is good. Think of hearing a pipe organ every Sunday! The sermons are in English at eleven A. M. as a great many of the Chinese staff understand English.

I have just returned from the President's reception for the Language School students and I wish I could adequately describe the things I have seen. The Palace grounds are in the Imperial City. We passed through one of the massive city gates and down a long avenue of trees with walls on either side and we got glimpses of green and yellow tiled roofs through the trees, through other gates until we came to the entrance. There we left our rickshaws, after registering we passed through a doorway and came out on a lovely lake where boats were waiting to carry us across or we could walk around as we wished. After getting across we "followed the crowd" through grottoes, around the lake, up steps and through a doorway across a court, and other doorways across other courtyards. I wondered how the children ever do find their way about if there are any children—I am sure I could not have come back alone, and the interesting thing is that we do not come back and out the same way the gate we finally came out must be a mile from the one we entered, but our rickshaw men were there waiting for us.

We finally entered a large room where the President received us. It was built by the Empress Dowager—so they say—to receive foreigners in. She did not like "vulgar foreigners." They were rude and handed things in her private apartments. It is said that she once had some scrolls and hangings taken down and carried out because some callers had touched them and commented on them. The room is certainly foreign in appearance the only thing Chinese in it is the huge rug—it is the old flags with the dragon on it, in very vivid colors. There were chairs, so we sat awhile and when it was time for him to come we all stood in a semi-circle. There were several soldiers on either side of the door, and six men, Chinese in foreign clothes stood down below. He came out bowed three times and each time we bowed. That is the way they salute the flag. He had on Chinese clothes long blue silk gown with a short black coat of satin over it. The last letter I mailed had a stamp with his picture on it. He is getting along in years, looks to be over sixty but with a keen eye. After the bowing he read in Chinese a

word of welcome which was translated in rather poor English by one of the men standing by. Then he retired and we were served tea with cakes and sandwiches. We were carried into some of the rooms then. Mirrors are very much in evidence in Chinese homes, usually with hand some carved frames. There were two large screens in different rooms that attracted a lot of attention because of their fine workmanship. The pictures were carved on them of various kinds of mineral and stones and the framework had white jade inlaid all around. In one building were old pictures of Emperors and Empresses dating from 2000 B. C.

There were rickshaws inside the grounds to take us from place to place and they were needed because the grounds are so spacious.

SUNFLOWER COUNTY ASSOCIATION

Dear Miss Lackey:

The W. M. U. of Sunflower Association held their first quarterly Rally for 1921-1922 in Ruleville, November ninth.

Despite the inclement day and meetings in some of the societies, forty ladies registered though all societies were not represented.

One of the outstanding features of the day was the packing of our Frontier missionary box to Rev. S. Y. Jackson, Albuquerque, New Mexico, valued at \$211.00.

At the eleven o'clock hour Brother Blalock, Ruleville's new pastor, made an earnest talk on "Steward be Faithful", and in the afternoon Mrs. H. L. Martin in her talk on the 75 Million Campaign stressed the blessing of tithing. Talks on the different phases of our work, solos and instrumental selections made a most interesting program.

The Ruleville W. M. S. proved a most gracious hostess by the welcome and elaborate luncheon given us.

Our next Rally meets with Drew, in the upper part of our County.

Our aim for this year is to reach the Standard of Excellence.

MRS. J. H. KIMBROUGH

Supt. Sunflower County Assn.

End of WMU

The Convention was of power and full of grace.

We are more than grateful to Dr. Aven and his assistants for the splendid reports and kindly comments on the W. M. U. work during the Convention. We believe that more and more the brethren are realizing the worth of our organization.

"Going Somewhere" by Miss Amy Compere, daughter of our missionaries to Africa, is a little book of special stories for our little people. Sunbeams everywhere should have the privilege of hearing these stories. The price is only fifty cents and it can be secured from the Baptist Book Store. We trust all our young peoples' Leaders will take notice.

Extracts from several recent letters from Elizabeth Kethley are given on the Page today. She entered the Peking Language School at the beginning of the Fall session. The fact that she has worked in China long enough to realize the great need of the language makes her very keenly alive to this opportunity for study that is given her this session.

Congratulations from all over the State go to our young Missionary Brother, Mr. Ware, recently gone to China, on his marriage to our beloved Mary Bibb Long. Whether they will both go to Hwanghein or Shanghai work, we do not yet know. But we do know that wherever their lines fall there very splendid team work will be done for the Lord. Our best wishes are with them both always.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

B. Y. P. U. WORK REPORT TO CONVENTION

In this field of labor we are beginning our enlistment work in the right place. No efforts which we have put forth have proven more fruitful. The aim of our Secretary, Bro. Auber J. Wilds, is to organize as many Unions as possible and to develop them to the highest possible degree of efficiency. He submits the following summary of the year's work:

"Our Plan is—

1st. To organize every county and have an annual B. Y. P. U. Convention, dividing the county into two or more districts or groups with a vice-president in each group with the task of organizing a B. Y. P. U. in every church in his group and to see that the B. Y. P. U. Manual is taught in every church union organized. We have seven distinctive organizations like this with a number of others working on a different plan.

2nd. To hold in each of the Missionary Districts an annual District B. Y. P. U. Convention. In June this year these six district conventions were held for the first time. The results were 1,000 in attendance, five hundred of whom had never before attended a convention. One hundred twenty-five B. Y. P. U.'s were represented from 56 counties. Permanent organizations were formed in each district with necessary officers to promote the work.

Our Growth—100% Increase—

Last year we reported 250 B. Y. P. U.'s in the state. We are reporting a 100% increase in numbers giving us a total of 500 B. Y. P. U.'s to begin the new year with, and our aim is 750 for another year, and with our present organization this aim can be reached easily.

A-1 Unions—

Our list of A-1 unions is growing, having reached 35 during the year. These are about equally divided between Juniors and Seniors. We have six unions that are 100% in daily Bible Readings, and we have twenty that are 100% in giving, giving through their church as church members to all causes fostered by the church.

College B. Y. P. U.'s—

In Baptist Colleges in Mississippi the B. Y. P. U. is taking a prominent place in the religious life of the students. We have 12 B. Y. P. U.'s in the four colleges with an enrollment of 600. All of these college B. Y. P. U.'s are maintaining a high average in efficiency.

Our Summer Work—

During the three summer months we had two extra B. Y. P. U. workers who taught the two B. Y. P. U. Manuals and organized B. Y. P. U.'s as possible. These workers did splendid work. The plan of operation has been to hold three day Institutes in rural churches, teaching B. Y. P. U. methods. The results were very gratifying.

Awards in Study Course Books—

Interest and earnestness are being manifested in the B. Y. P. U.'s as never before, and the B. Y. P. U. Study Course books are being studied in a larger way by the local unions. Our Annual Study Course Week in March is being more largely observed year by year. We have issued during this year in round numbers 2,000 awards.

Tithing Campaign—

The interest being manifested in the Tithing Campaign is far beyond our expectations. The young people are doing what we have asked them to do. They are being real missionaries, and already several B. Y. P. U.'s have reported 100% Tithers. We will go far beyond our quota.

In Appreciation—

The good results of the year's work in large measure are due to the hearty co-operation on the part of our pastors and other workers. We acknowledge this co-operation and desire to speak this word of appreciation for the interest manifested and the service rendered."

ON THE COAST

I'm completing my five years of work as pastor on the coast. In point of years of service I'm the oldest pastor on the Mississippi coast.

I have enjoyed each year's work. It is true that there have been many hardships endured, but many times I have felt like crying out from the depths of my soul because of the graciousness of Jehovah God. The Lord is gracious and He is good.

I have preached in twenty-five different communities, having large crowds in every community except one or two.

At the present I'm preaching in five different communities. So far as my work is concerned the outlook is very encouraging.

I lived in Vancleave four years. I still preach there one fourth time, moving to East Moss Point just a little more than a year ago.

I preach at East Moss Point, second, third and fourth Sunday nights.

I have had some fine meetings this year. Bro. Madison Flowers was with me at Vancleave, and they are begging for him to come back next year. Bro. C. M. Morris was with me at East Moss Point. Our people here love Morris very much. It was a gracious meeting resulting in twenty-two new members, twelve by baptism. On our next prayer meeting night after the meeting closed the members of the church and other friends gave us a nice pounding.

We need the prayers of God's people that we may live true to God and preach the gospel in its purity, in love and power. J. L. Boyd is doing a great work at Biloxi. R. L. Vaughn in the country around Vancleave. M. E. Hulbert at Wade, Pascagoula and Moss Point first church are both without pastors.

Yours in Kingdom Service,
L. I. THOMPSON.

A BYPU was organized at the Courtland Baptist church Nov. 6th, 1921. Twenty-five members were enrolled increasing to thirty-eight at the present.

We elected seven officers: Miss Susie Cooper, Pres.; Miss Janie Figg, Vice-pres.; Hattie Bins, Secretary; Isaac Lazenby, Treasurer; Mrs. F. E. Figg, Quiz Leader; Ruth McCullough Organist; Halbert McElroy, Chorister.

The Union was divided into two groups, Halbert McElroy leader of Group I. and Tommie Childress leader of Group II.

Under the inspiration of Miss Cooper's guidance, the Union has started with the determination to do work equal to that of other Unions in the state.

HATTIE BINS, Secretary.

A GREAT GIFT

So deep an impression has the Baptist mission work in Brazil made upon a prominent business man of the state of Espirito Santo, that he has willed his entire estate, valued at \$35,000, to the Baptist mission at Victoria, according to a letter from Rev. L. M. Reno, missionary at that station.

Mr. Reno has been cultivating the man for sometime and on the occasion of a recent tour of the state in the interest of the 75 Million Campaign, stopped at Castello to interview him in the hope of inducing him to write his will, leaving his estate to the Baptist work. But the story is probably best told in the missionary's own words:

"My chief reason for making the trip was to visit an old man here at Castello, who wanted to see me about making his will. He did not wait until I got here, but had already made his will so that we are to receive all of his estate upon the death of himself and his wife. If the man dies first the wife is to receive the use of the estate during the remainder of her life, but upon her death the entire estate will be turned over to us. Both the husband and wife are old, but the wife is likely to live for several years yet. The estate is valued at one hundred cantos, which, at normal rate of exchange, amounts to \$34,000.

"I believe this is the first instance in Brazil of a man who is not a member of the church leaving all his property to a Protestant denomination. This was done in the face of great opposition on the part of friends and of the Roman Church. The will is not quite legal in some points, for it was drawn by a lawyer who tried to dissuade the testator from his purpose. I am taking it to Victoria to my lawyer to have it made perfectly legal in all points. Then I shall bring or send it back for re-signing and re-register.

"This bequest will mean a great thing for us, so far as the moral influence is concerned. Some day it will make possible our dreams of an orphan's home in connection with our work here."

FRANK E. BURKHALTER

J. M. COLE (Obituary)

There passed away on Nov. 1, 1921 at the Old Soldier's Home,

Beauvoir, J. M. Cole, age 86 years, comrade and brother. Brother Cole had been an inmate of the home since 1911, registering from Macon, Miss. The superintendent says he was one of the best who have ever been in the home. He was loved and respected by all. He was a faithful member of the Biloxi (first) Baptist Church and a regular attendant at its services. His custom was to walk to church each Sunday morning from Beauvoir, a distance of about four miles, provided some one did not pick him up on the way in an automobile. When he was absent from the services some one would surely ask about him. We missed him the last Sunday in October and learned that he went to Chattanooga to the Confederate Reunion. But he took sick while there and was brought home, and died a few days later. It cast a pall over our congregation and the Old Home. He slipped away so silently. He was ripe for the glory land, and as the sun in his full orb of glory hanging just above the rim of the ocean's gilded horizon sinks quickly to rest so he went. The sun was low in the western sky. Not a cloud nor a mist was before him.

He tinged the hills with so rich a dye. That had it not been for Him on high The heart would have knelt to adore him.

Oh that orb of light as I stood to gaze,

With a sense of oppressed emotion, I thought of Him who had lit his rays,

When sudden he sunk and quenched his blaze,

In the waves of the western ocean.

Brother Cole always met the pastor at the gate on the Sunday afternoons when he held services in the chapel at Beauvoir for the Old Soldiers. He was always one of the pallbearers at funerals of his comrades who were buried at the home. And he was always as ready for any good work, having been an active church worker during his active life. At his funeral five Baptist preachers and two Baptist deacons, also inmates of the Jefferson Davis Home, acted as pallbearers. And they sang at the grave that old familiar hymn:

"There is a happy land, far, far away Where saints in glory stand, bright, bright as day;

Oh, how they sweetly sing, 'Worthy is our Savior King.

Loud let His praises ring, praise, praise for aye."

"Bright in that happy land, beams every eye,

Kept by a Father's hand, love cannot die;

Oh, then to glory run, be a crown and kingdom won,

And bright above the sun, reign, reign for aye."

His pastor,

J. L. BOYD.

Enough Is Enough.—Soloist Sunday Morning—Mrs. N—McE—will sing at the First Congregational church Sunday morning, the offertory solo 'A Thousand Ways,' by Harkness. F—W—will be heard in the Mendelssohn aria, 'It Is Enough'

(Continued from page seven)

We pastors and churches should assume the subscription getting burden and strive more and more to carry to every home this agency through which the denomination speaks to Mississippi Baptists every week. Our denomination spends many thousands of dollars along many other lines—and properly so—but we allow our paper too largely to shift for itself in meeting its needs. What the denomination ought to do is to say to its editor: "Here is an ample fund with which to secure for your paper the choicest matter from whatever quarter you may wish to gather it. Go afield and purchase the latest and best literary treasures that the land affords and do not limit yourself to matter which may drift into your office unsought."

"Why is it, Auntie," asked little Eva, "that a' the pictures of angels and of heavenly beings are pictures of women—at least none of the beings having whiskers?" "Well my child," replied the crusty spinster, "it is probably because any man who gets into heaven gets in by a very close shave." I have no authoritative information regarding the truth of that assertion, but I do say that if some of our Southern Baptist papers come through by a close shave it is the denomination's fault.

Behold our denomination giving 20 millions for education for the small portion of our young people who gather in our schools—and I wish we could give more—but why do we not give more to THE educational agency—the printed page—often in closer and more intimate fashion than the schools.

But the Board also publishes and distributes leaflets and tracts—publications often coming in a nutshell—choice messages swinging their way to homes and hearts along the road side. We are told that many seeds have wings—such as the linden, the hombean, the elm and the pine. Some seeds have parachutes for locomotion and some are provided with hooked appendages and fly from place to place attaching themselves oftentimes to clothes, some being carried by the birds, all of which reminds me of those gospel and mission seeds in leaflets and tracts taking root in scattered places and bearing fruit in human character. And then that crowning feature of our literature, good books for they are the caskets in which our civilization carries its richest jewels, and it was a book in which God himself published His redemption plan for the race. See the old apostle at Rome in prison, asking Timothy to bring him—bring him what? "Bring me," he said, "The books of parchments" and our Board, therefore touches the electric waves of human society when it includes among its messengers to Mississippi Baptist good books.

Especially do I congratulate the Board upon its new venture of a circulating library. "I understand," said the judge to a man arraigned and accused by his wife for rough treatment, "that you and your wife had some words." "I did have some words," said the crestfallen man,

"but I didn't have a chance to use them" and verily many a needy pastor can say "our libraries may be filled with good books but we get no chance to use them". But the Board's plan enables many a pastor to consult a large number of books, the postage on which would have purchased only a very few books and the plan makes it possible for many a pastor hidden away from library sources, in remote fields, tugging away on scanty salaries and with meagre collections of books, to read many good books. How fine it would be if Southern Baptists in our different states would establish such circulating libraries—not of worn and cast off books but of the richest and best books on the market.

And now in closing may I raise the question, "Why should not Southern Baptists draw up a vast, constructive program for using the printed page?" Through its schools let it reach many thousands and through its publications let it reach its hundreds of thousands "It is well", said Ribbins "to moor your bark with two anchors" and so as we are building up a great school system in the South on the one hand, so also let us build up a great literature—a literature composing every phase of our denominational life—a literature presenting the best methods of church and denominational work, a literature with elements of fascination, instruction, inspiration, a literature upholding the ideas for which our denomination stands and the triumphs already covered and a literature varied in poetic, pictorial, fictional and other forms and all of it full of light and power. Southern Baptists will fly with one wing until they build such a literature, and create the facilities for its circulation and its reading. The printed page and the mail carrier stand waiting at the gate.

Southern Baptists have the spiritual truths for which the whole world is unconsciously waiting the men for carrying it and in their coffers is the money that is needed and yet the chariot does not speed up to its capacity. In many communities, ignorance and apathy hang like a pall. What is needed is an avalanche—a snow storm—a blizzard whose white flakes will be the printed pages pushing their way into every home and to every individual. On the waves of this tithing tide let us, with our literature, saturate our people's minds with this Bible plan of giving, and then treasures, vast and abounding, will flow in as the result, and then, with Southern Baptists lifted from their low level to the one tenth level of the old saints, let us by a fresh installment of literature unveil before our people the high New Testament table lands of glorious giving, as practiced by the New Testament saints, when the flood-gates of love were opened in marvelous fashion and when the giving ran so riotously high above the one tenth level that they seemed never to need to measure themselves by the order and earlier proportions. And as the starlight is swallowed up and rendered unneces-

sary by the outbursting of the sun, so when Southern Baptists in this present tithing campaign—in which every pastor should earnestly co-operate—reach the tithe level on the Bible stairway, and then, catching their breath go leaping up to the New Testament highlands, the new day for Southern Baptists will have dawned, and they will have the money and the men for capturing the world for Christ and His program.

"HELEN OF THE OLD HOUSE. HIS BEST YET."

Read it and see for yourself.

\$2.00—The Baptist Book Store, Jackson, Miss.

HAROLD BELL WRIGHT'S "NEW BOOK—

ANOTHER GRACIOUS MEETING

A most gracious thirteen days meeting at Dublin Tex. closed October 9th. There were one hundred and nine additions. Fifty-four of them for baptism. A misunderstanding of some months was settled by each side asking each others forgiveness and closing with an old time handshaking and praising God.

We never worked with a more responsive people. They co-operated in every task confronting an evangelist. A more hospitable people we have never found anywhere. It is a people that makes one want to stop evangelistic work and stay with them.

The Booster bands were one of the great features of the meeting, running as high as 166 the last night of the meeting. Seventy nine of them the ages thirteen to seventeen.

We are now in a great meeting with W. A. Holladay at Peabody, Kans. There have been fourteen additions the first four days of the meeting. Ten of them for baptism.

We go from here to be with Geo. O. Van Noy at Nevada, Mo.

Mr. and Mrs. J. W. Hickerson.

THE CHILDREN OF ESAU

From the dreamless sleep of the we fed

They rise at the morning time.

They feel no joy at the glory of the sunrise;

They see no heaven reflected in the drop of dew;

They hear no God clear-speaking to the heart of man

In the freshly-blown rose.

What care they to be called 'sons of God,'

If the appetite of sense be satisfied?

What care they for Bethel dreams,

If only the forests are full of venison?

What profits it to think?

Grows not the body lean with much thinking?

Why speculate on future years?

May not life's present good be lost in speculation?

This is the end of life; To eat, to drink, to sleep;

To feel no gnawing of the appetite;

To strive not after things far distant. Soon cometh death, Much more then must we haste

To find the good this world can give. Spirit? The word falls dead upon our ears.

Flesh, let the flesh be satisfied!

WOE UNTO HIM THAT GIVETH HIS NEIGHBOR DRINK. HAB. 2:18.

It is not necessary to hand his neighbor drink to bring down this woe. If you manufacture, sell or barter drink, illicit or by your vote or ruling make it possible for beer or any alcoholic liquor to be sold, or in a position to prevent it from being manufactured and sold and fail to use that authority you bring this woe on you. Beer does not make fat but bloats, you may place your thumb on a beer bloat and it will leave a dent in the flesh like a turtle egg, a surgeon does not like to and often refuses to operate on them. They can not hold out any length of time, in any violent exertion they die very soon with a fever. You will form the drink habit sooner from beer than liquor and soon want something with more alcohol. A beer bloat is difficult to embalm successfully, in all laws we should protect rising generations from forming the drink habit and as difficult for those having the habit formed to procure the alcoholic stimulant. The appetite together with the lawless spirit of the age is a constant foe to sobriety and law enforcement. Therefore the great harm in letting down the bars to sell real beer. The purpose of law is to make it as hard as possible to do wrong, and as easy to do right. Gladstone.

'Mental suasion for the man who thinks,

Moral suasion for the man who drinks,

Legal suasion for the drunkard maker, Prison suasion for the statute breaker.'

W. H. Patton.

A NEW EVANGELIST

Dr. Charles Fox Anderson of Lexington, Ky., has decided to give his life to Evangelistic work, and will begin work January the 1st.

He will have as co-worker Mr. R. A. Walker of Memphis, Tenn., a splendid Gospel singer.

After having attained eminence as a Physician and Surgeon he surrendered to the Baptist of Kentucky, and nothing short of phenomenal. Now he yields to persistent impressions of the Spirit to give himself to 'do the work of an Evangelist.'

He is a graduate of the Southern Baptist Theological Seminary and has taken a special course in the Baptist Bible Institute, in addition to thorough literary training.

I count it a privilege to introduce this mighty man of God to the churches and Pastors. South and North, and with every ounce of influence I may have, I commend him without reservation to the brethren.

He is especially gifted in reaching men, and I expect to soon see him counted one of the outstanding Evangelists of America.

He will be open for engagements after January the 1st., and can be addressed at Lexington Ky., or any letter sent to Blue Mountain, Miss., in my care, will be forwarded to him.

T. T. Martin, Blue Mountain, Miss.

CLOTHING FOR RUSSIA: READ AND ACT QUICKLY

J. F. Love, Cor Sec.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, and Dr. Everett Gill, this Board's Representative for Europe, strongly urge by cable and letter that an immediate appeal be made for clothing for Russia.

A conference with Mr. Herbert Hoover, Chairman of the American Relief Administration, has secured for Southern Baptists the privilege of having all clothing, new and second-hand contributed by them, shipped free of charge from New York to Russia.

Mr. Hoover urges us to raise a food fund also. Thousands are starving. Daily children are found dead in the Fifteen dollars will feed one child from now until the harvest, September 1922. There is a great need and a great opportunity to save life. We hesitate to make the cash appeal lest we hurt the campaign. If any of our people feel that they can in addition to their campaign pledge give money to buy bread for these, we shall be glad to receive it promptly, and will use it faithfully.

We feel however, no hesitation in appealing for clothing because this appeal will not hurt the Campaign while it will put garments on those whose lives are threatened by the severe cold.

The Need For This Clothing

The cold Russian winter which now approaches is finding millions of men, women and little children with insufficient clothing to protect their bodies and save their lives. Their scant food allowance has so decreased their vitality they cannot resist cold and disease. The American Relief Administration is seeking to distribute food and asks our help through our own agency. Southern Baptists are called upon to at least help clothe the naked. Knowing the awful plight of our Russian Baptist people, we have waited for an opportunity to extend relief to them. That opportunity is now given us through the courtesy and by the help and under the protection of the American Relief Association, and we must use it without delay. Not a moment must be lost if we would protect the lives of those sufferers from the severe Russian winter. It has been estimated that already more people have died in Russia since the Armistice from hunger, cold and diseases which destitution has invited, than were killed on the battlefields of Europe during the war. Will our Southern Baptist churches, W. M. U. organizations, Sunday Schools and BYPU's respond to this extraordinary and pitiful condition in some such manner as they responded to the need of Hungary for clothing last winter?

What is Needed

Note carefully what is needed:

Knitted garments.

Stout warm suits.

Simple cotton dresses.

Underwear and stockings.

Sensible shoes with low heels and broad toes.

Hats that will not be injured by baling.

Tarn for knitting and leather which cobblers can make into shoes.

Clothing in enormous quantities, in-

cluding dress material, suitings, flannel etc.

Baby clothing and for all ages above. Secondhand clothing as well as new clothing and new goods for clothing are urgently asked, but do not send soiled underwear, flimsy lingerie, fancy shoes, or anything which will not render real service.

How To Collect Clothing

1. Set up a relief organization at once.

2. Publicity from the pulpit and through the organizations of the church and the public press.

3. Make clear to everybody what clothing is wanted, and appoint a central place where clothing can be delivered for packing.

Packing and Shipping Instructions

Note these instructions well; cut them out and keep them for reference

1. Sort carefully, make a careful list of all articles, pack solidly in boxes or bundles never larger than 36 by 24 inches.

2. Mark legibly on the package the name of the church which contributes it.

NOTE— Full and explicit instructions for shipping will be found in next week's paper.

3. Send itemized list of articles and total estimated value and name of church contributing to your State W. M. U. Secretary, but do not ship any goods to us.

We implore those who would help to act as quickly as possible. Winter is already taking its toll of life in Russia.

"Love must go into this service."

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We are sending this shipping instruction on account of mistake made in dimension of the box or bundle.

HOW TO SHIP CLOTHING FOR RUSSIA

It is very desirable that shipments be made in burlap or in cloth sewed up. Burlap or cloth is very acceptable to Russians for wrapping their feet. Then, too, you will reduce carriage charges which amount to much on the weight of boxes or barrels.

While we are unable, now to set a time limit for receiving clothing we urge that all shipments go forward on the earliest date possible, all charges prepaid. Do not ship to Richmond but write to Miss M. M. Lackey, Baptist Building, Jackson, Miss., Secretary of your State Woman's Mis-

sionary Union, who will supply you with shipping tags. State how many tags you wish, as a separate tag must be used on each package.

Dr. W. E. FARR AT WEST

We have just closed a most gracious revival at the Baptist Church in West, conducted by Bro. Farr of Grenada. He began the services Tuesday night Oct. 25th and continued preaching for eight days to the great delight and benefit of all who heard him. He captivated the young as well as old, right in the very first service, and the interest grew from time to time as the meeting progressed. The principal of the public school very kindly dismissed school every day in time for him and the other teachers to march the children over to the eleven o'clock services. But few men that I have known who can in every service preach so well to the benefit of both young and old like Bro Farr.

As a result of the meeting, the pastor at the close of the last service buried thirteen happy candidates in baptism. Two others were received by letter. We baptized one man from the Methodists as the result of their own independent study of the Bible for the last year or more, which convinced them that the Baptist position is correct.

Sunday morning Bro Farr preached a great sermon on tithing. A few of our members were already tithing. Enough promised they would tithe to run the number of tithers up to nearly a third of our church membership.

Yours in Christ's service,

Joseph Jacob, pastor.

CLARKE COUNTY ASSOCIATION

The third annual session of the Clarke County Baptist Association met with Pachuta Baptist church Friday forenoon, Oct. 21st. W. H. Patton and W. L. Branson were re-elected Moderator and Clerk and Treas. respectively. Dr. H. R. Willett, Shubuta, preached the Associational Sermon Friday evening. These churches were represented by delegates: DeSoto, Enterprise, Harmony, Hepzibah, Knights Valley, Montrose, Oak Grove, Pachuta, Pleasant Grove, Phalti, Quitman, Shubuta, Souenlovie Union Reports on following subjects: State, Home and Foreign Missions, Christian Education, colleges, schools, orphanages Baptist Hospital, Jackson, and Memorial Hospital, Memphis, Sunday School work, Baptist Young People's Union, Woman's Missionary Work, Prohibition and temperance, Publications, Ministerial Relief and Laymen's Work.

J. E. Byrd, State Sunday School Secretary, Rev. A. L. O'Bryant, District Enrollment Man and Rev. L. E. Lightsey, State Colporteur were from a distance.

Sunday School and B. Y. P. U. reports with a demonstration of B. Y. P. U. work by DeSoto Union and sermon by Dr. P. I. Lipsey, Editor of The Baptist Record on Sunday.

Next meeting to be at Shubuta Thursday and Friday before the fourth Sunday in October 1922.

The reports and speeches were excellent. Pachuta entertained royally. W. H. PATTON.

SARDIS MISSISSIPPI.

Our meeting closed last night. Dr. A. U. Boone, Memphis did the preaching and did it well. His plain, earnest presentation of the gospel privileges won the people, so much so, that when once they heard him they were constrained to hear him again. Eleven united with our church, two by letter, nine for baptism. Our church is very greatly revived and the interest indicates good things are ahead of us.

W. L. House.

Letters from a great many different places are being received by the Noon Prayer Meeting of Central Baptist Church, Memphis. One day recently there came a letter from Brazil asking prayer for some missionaries, and another letter from a missionary in India asking prayer for six who were awaiting baptism at Benares. A few days later there came a card from Paul Kanamori, the famous Japanese preacher, who spoke at the Noon Meeting when he was in America. He wrote to say that he had arrived home safe after two years absence from Japan, and requested the prayers of the Noon Meeting.

During a case tried in a Cleveland court, the prosecuting attorney encountered a somewhat difficult witness. Finally he asked the man if he was acquainted with any of the men on the jury.

"Yes sir," replied the witness, "more than half of them."

"Are you willing to swear that you know more than half of them?" demanded the prosecutor.

"Why," said the witness, promptly, "if it comes to that, sir, I am willing to swear that I know more than all of them put together."

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A PRIMER IN THEOLOGY

By Augustus H. Strong, D. D., LL. D.
Holiness and Sin

The fundamental attribute of God is holiness. Holiness is self-affirming purity. In virtue of this attribute God eternally wills and maintains his own moral excellence. Justice and righteousness are only forms in which holiness manifests itself. Holiness is not self-communicating love, but rather self-affirming righteousness. Holiness limits and conditions love, for love can will happiness only as happiness results from or consists with righteousness, that is with conformity to God. All non-conformity to God in moral relations is sin, and sin is hateful in God's sight, for it is not only the enemy and destroyer of all purity and peace, but it is in itself the opposite of the right, the true and the good. God therefore attaches suffering to sin, as its proper penalty, even though he himself shares in that suffering, as the Creator and Life of the sinner.

Years ago I stood on the deck of an ocean steamer, listening to the talk of the captain. A steward came suddenly forward and told the captain that a hostler, in charge of the horses in the hold, had thrown a lighted match into the straw, and that the men near found difficulty in putting out the blaze. The captain turned pale, rushed to the gangway, seized the offender by the collar, dragged him from the stall, and put him in irons for the rest of the voyage. And all for throwing away a lighted match. Yes, because that lighted match might have meant the loss of the ship a thousand miles from land, and the drowning of all her passengers and crew. The captain hated fire.

The fire that God hates is sin. The least sin is self-multiplying. Left to itself, it will set on fire the whole course of nature, and it is itself set on fire by hell (James 3:6). God has permitted sin to begin in so small a way, in order that its evil may be more manifest. How small a thing seemed the first transgression—the eating of the fruit of the forbidden tree!

"'Twas but a little drop of sin
We saw this morning enter in;
And lo, at eventide, the world is
drowned!"

A single flesh-fly, with its progeny, in the tropics, will devour a sheep's carcass as quickly as will a lion. Sin is a principle in course of development. Do not judge it by what it is now, but by what it may become. Its small beginnings hide an infinity of evil. We can stamp out tuberculosis only at the start; when it is developed, there is no cure, and no staying of its ravages. And sin is plausible and deceitful at the beginning; it even comes to us as an angel of light (2 Cor. 11:14); but, "when it is full-grown, it bringeth forth death" (James 1:15). God, who sees the future in the present, cries to us, with a most pathetic voice: "Oh, do not this abominable thing, that I hate!" (Jer. 44:4). And Christ was "the lamb slain from the foundation of the world" (Rev. 13:8), because even from the beginning he suffered for human sin. Can a father see his

daughter the victim of a betrayer, lost to purity, and going down to death, without shame and agony that blanch the hair and paralyze the heart? Christ saw ten thousand cases like that: aye, the whole mass and weight of the world's sin and sorrow fell on him, till not only beads of sweat stood upon his brow, but the very blood was forced through the pores of and fell in great drops upon the ground. All this, with the darkened heavens and the broken heart of the cross—these were not simply Christ's sufferings—they were God's a'so, and the apostle does not hesitate to speak of the church of God which he purchased with his own blood." (Acts 20:28, for Christ's blood was the blood of God (Miscellanies 2:340-359).)

And yet the dreadful consequences of sin are not the main reasons why God hates it. He hates it because it is the opposite of his nature. In itself, and apart from its consequences, it is condemnable. As you abhor dirt, filth, lust, cruelty, hypocrisy, so God abhors sin. It is rebellion, over his sovereignty; darkness, over his light; impurity, over his purity; selfishness, over his love. Sin is his antagonist and would-be destroyer. Sin would dethrone God, and set up its own rule upon the ruins of God's empire. Sin is the effort of the creature to take the place of the Creator; of the planet to make itself the center of the solar system; of finite man to "oppose and exalt himself against all that is called God or that is worshiped; so that he sits in the temple of God, setting himself forth as God." (2 Thes. 2:4) All sin is the attempt consciously or unconsciously, to secure what Satan promised in his first temptation, namely, "Ye shall be as God" (Gen. 3:5).

But God aims to show, not only the greatness of sin, but the greatness of Christ. If sin abounds, grace abounds much more (Romans 5:20). As the ship captain starts to extinguish the blaze, so Christ leaves his throne, and endures the cross, that he may put down sin in this revolted province of his empire. It is a revelation to principalities and powers in heavenly places, as well as to mortal men. So he may preserve other worlds from falling, and the sad experience of our planet may work out the lasting good of the entire universe. This little sphere, though it is not the material center, may yet be the spiritual center of God's whole system of worlds. Here is enacted the greatest drama of the ages. And the most important thing in history is the cross.

"Where Christ, the mighty Maker,
died

For man, the creature's sin."
Let us estimate our own sins by God's standard. Let us see in the least of them the beginnings of infinite evil. Let us fly to Christ as our refuge from their guilt and power.

The one objection of God's self-revelation in creation is to restore in man the image and likeness of God by making him a son, in union with Christ's sonship, and by giving him experience of his own greatness, in the reception of Christ's Spirit.

For man, as we have seen, is essentially, not matter, but spirit. Like God himself, he can exist without body, and freed from the limitations of space and time. But being a finite, and not an infinite spirit, he can enter unto this rest and dominion, only through growth and education. He must learn the alphabet before he can read, and must master the multiplication table before he can use the calculus. Space and time, with the limitations of a material body, are the necessary conditions of this education. And especially, the possession and exercise of free-will are necessary for moral development and progress. Without freedom man's obedience to law would be merely automatic and mechanical. Power to do evil must exist, if there is to be any virtue in doing good. And God submits to the sorrow and suffering, which are the penalty of disobedience in his creatures, only because he can share that sorrow and suffering with them, and can make these evils the means of their restoration. The holiness of God, which punishes sin by its consequences of misery, has for its first effect his own suffering, so that God himself is the greatest sufferer of the universe. (Gen. 6:6; Jer. 44:4; Is. 63:9).

God's plan, from the very beginning and before the beginning, included the permission of man's fall, together with the provision for his recovery. The first man was a child, but he was not a savage. He was undeveloped, but he had right intuitions and inclinations, and he was free to choose between good and evil. In the exercise of freedom, he might have chosen the path of upward progress; but he chose to take the downward road; and evolution may be downward to hell, instead of upward toward heaven. We have numberless instances of animal species which have deteriorated and have finally gone out of existence; indeed those which have perished outnumber the survivors a hundred to one. Herbert Spencer tells us that "retrogression has been as frequent as progression." And Tennyson contrasts the two tendencies in his couplet:

Evolution, ever climbing after some
ideal good.

And Reversion, ever dragging Evolution
in the mud.

Is the world growing better? Yes, but it is also growing worse. Every increase of goodness makes evil more intense in its opposition. The free-will of man counteracts his upward growth in the arts, in science, and even in civilization, though these are proofs that the Spirit of Christ is still working in him. A very high artistic and poetic development may co-exist with great moral degradation; as in the days of Raphael and the Borgias, when a pope could have his paramour painted for an altar-piece representing the Virgin.

In my essay on "Degredation" (Miscellanies, 2:110-128), I have quoted the conclusions to which men of broad understanding have come with regards to the beginnings of the human race. "Cannibalism and infanticide," says Gulick, "are un-

known among anthropoid apes. These must be the results of degradation. Pirates and slaveholders are not men of low and abortive intelligence, but men who use their power for the destruction of society." "There is no cruel treatment of females among animals," says Mark Hopkins. "If men came from lower animals, then he cannot have been originally savage, for you find the most of this cruel treatment among savages," and not among the lower animals. The apostle Paul, in the first chapter of his Epistle to the Romans, has given us the key to history when he declares that primitive man knew God, but glorified him not as God; that he exchanged the truth of God for a lie, and in consequence was given up to a reprobate mind (Rom. 1:18-32), and John declares that this degeneration can be counteracted only by regeneration from above (John 3:3).

If what I have said thus far is true, we should regard human history as God's evolution of his plan for man's redemption through the work of Christ and of the Holy Spirit, which culminated in the suffering of the cross and the founding of the church. Little by little God has revealed himself as the world has been able to bear it. Only in the fulness of time could the incarnation take place (Gal. 4:4); for, until man knew himself to be a lost sinner, there was no propriety in proclaiming to him salvation. Only to a chosen nation and to a prepared people could the clear prophecy of a Redeemed be given, while other peoples had only scattered rays of the true light (Rom. 3:1). Yet God did not leave himself without a witness in any land, (Acts 14:17). Confucius and Buddha and Zoroaster were his partial agents, doing a little to reform evil systems and to improve moral conditions. Mixed with error as their teachings were, the coin they furnished had more of lead in it than silver; and the washing of silver that gave it currency did not prevent it from being counterfeit of the true, nor from making its authors "thieves and robbers" when their doctrine stole the hearts of men away from Christ (John 10:8). When Christ himself comes in human form, he sums up all the truth of these partial revelations and adds his personal testimony and example, to show that in him man may come to union and fellowship with the infinite God. The Holy Spirit who has put eternity into our heart (Eccl. 3:11; Miscellanies 1:313-331), lifts us up at times to see things from God's point of view, sub specie aeternitatis.

Inspiration, indeed, may be only the reinforcement of a faculty normal to sinless man, but which he has lost by transgression; and the prophets were men who "searched what time or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. 1:11). So we have in human history a downward evolution caused by a man's sin, side by side with an upward evolution due to the presence in humanity of the life-giving Christ. The tares and the wheat grow

together till the time of the harvest (Matt. 13:30). Then the tares shall be cast into the furnace of fire, but the wheat shall be gathered into God's storehouses. The holiness of God shall at last be vindicated. The cross of Christ on the one hand, and on the other hand the heaven or hell which follows its acceptance or rejection, show God's estimate of sin.

—Watchman Examiner.

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SEMINARY HILL

Perhaps the brotherhood of Mississippi would be interested in something from the Southwestern Baptist Seminary, and the state delegation here. This is the greatest session of the school in its history from several points of view. It is the largest in attendance and in the nations represented in the student body. They literally are here from the uttermost parts of the earth—China, Japan, Russia, Poland, France, Spain, South America, Mexico, British Columbia, and from all parts of the Union. All the foreigners so far as I know are studying for missionary service in their own respective countries. Dr. R. T. Bryan, one of our oldest missionaries in point of service in China is teaching in the faculty this year specially preparing workers for that field. Also, we have with us in school this year Dr. O. P. Maddox from Brazil. He is one of our outstanding men of South America in the mission work. The presence of these two men in the school and among the student body is of inestimable value, aside from their impartation of valuable missionary knowledge.

This is the close of the first term and while examinations are going on a number of the faculty members are away visiting various state conventions. We are sure you all enjoyed our great-spirited Dr. Jeff D. Ray in your convention. We hope to send to you next year one of our own young men on the faculty, Dr. Harvey Dana. He is now recognized among the most competent in the faculty group in scholarship, and certainly without a superior in fine Christian character, and whole-hearted fellowship. He is also one of the outstanding evangelistic preachers among us. He manages to keep his theology, to use his own term, in "low gear", so he can go out in the highways and hedges of the country and win men to Christ, as is not always the case with our scholars. I might also speak of the other two Mississippi men on the faculty, Bro. W. A. Hancock and Bro. N. R. Drummond. Bro. Hancock has charge of the practical work department, the assigning and helping of the students in actually doing religious work to put their theories into practice right on the spot while they are learning them. No more important advance has ever been made in a

single instance than in the perfecting of this department. Bro. Hancock is just the man to handle it. Every student in school is now required to do a certain amount of practical religious work while taking any course here. They preach in the jails, on the streets, in the downtown mission, visit the hospitals, carry on mission Sunday School classes sing in the church choirs of the city, teach Sunday School classes, manage B. Y. P. U.'s, do Sunbeam work, anywhere, everywhere there is a need in reach of this school for advancing the kingdom. A whole book could be written, every word the truth, of the glorious work the students are doing outside of the class rooms in winning people to the Master and in training them to go out and win others. Last summer during vacation a number went out for special S. S., B. Y. P. U., W. M. U. and kindred lines of work in parts of the states where there is great destitution. To listen to their reports as we did a short time ago, was almost as thrilling as the report of the returning Seventy whom the Lord sent out. Some of them taught courses of study in sections where not even any kind of a house could be secured, but they met by the side of the road under the shade of the trees. Grown young men came barefooted with overalls rolled up around their ankles to eagerly sit in the classes and learn about the Savior and how to work for Him. Sunday Schools were organized, teachers trained, young people's organizations were set going, leaders taught to carry them on, old dead, ignorant churches were waked and given a vision of what they could do, and put to work with a new will, many were led to Christ, and many others out into special service.

Prof. Drummond is doing splendid work in the Department of Religious Education, and most of these special workers above referred to, had trained under him.

The Mississippi Club met and organized recently with Bro. Albert Sydney Johnson as President and Mrs. Wallace, Secretary.

There are in school from Mississippi 30 men and 11 women. Three of the men Bros. Hodges, Lott, and myself are doing post-graduate work. Bro. W. O. Carter finished the Th. R. last May and has just about completed his Th. M. and is ready for the pastorate. Some good Mississippi church in need of a good capable and experienced man ought to call him back to his native state. He can be reached here at Seminary Hill.

With love and prayers for all those who love the Lord, we remain.

Your brothers and sisters in Christ
Mississippi Students in the Southwestern Baptist Seminary.

N. A. MOORE.

Mississippi Club-Reporter.

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We pass the advice along for any of our subscribers who may have observed these symptoms, or any of them, in themselves.

—Western Christian Advocate.

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2. Lee's Veterans
3. B. H. Carroll
4. J. B. Gambrell

Dainty and beautiful in its dress of blue and gold, Dr. McDaniel's new book, "A Memorial Wreath," lies on our desk. Four memorial addresses—two on general themes and two on great individual leaders in our Southern Baptist brotherhood—are contained in the volume of ninety-four pages. The first address is on "World War Martyrs." This it was our privilege to hear at a time when all hearts were filled with poignant anxieties and griefs and it heartened and cheered us with its sober eloquence. The second address is on "Lee's Veterans" and comes out of a mind well stored with the facts and principles of our great war. Among the Baptist leaders of the South, of the past century, two stalwart figures emerge—B. H. Carroll and J. B. Gambrell. These men, Dr. McDaniel knew intimately, in their private and public lives, and he has honored them and done credit to himself in the quality of his tributes to them. We do not know where we could find more adequate and delightful sketches of their remarkable characters and careers.—Editor R. H. Pitt in Religious Herald.

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JACKSON

MISSISSIPPI

IF ANY MAN BE IN CHRIST HE IS A NEW CREATURE.

2, Cor., 5th Chap., 17 Verse
L. E. Hall

Never has there been a time when there was as much preaching, as much talking about religion, as much giving and as much PROMISING, as at present, and I know there has never been a time when consecrated, Godly, pious living, was as greatly lacking, on the part of thousands of us, as it is at present. Though religion is much talked about, it is talked of as a business, social or a professional matter. Not much as an experience of the heart or the soul. Righteousness joy and peace in the Holy Spirit, is not often the subject of a conversation. We read of revivals, but somehow they seem not to revive. During some of these religious fits, which our churches have, annually, the people seem to be moyed. They claim to be revived, but a large per cent of them soon get over it. While the fit lasts they are wonderfully emotional. They covenant with each other and the pastor to reconsecrate themselves to the Master's service. In less than a month about nine out of ten will swing, or switch off to a game of baseball, or the picture shows or to swindling, or lying about each other. I don't mean to say that any one of them will do all of these things I mean that some of them will do one or more of the things referred to.

Now, what is the matter? The world says those who join, don't stick. The main trouble is in the fact that those who were already members have not stuck. It is a difficult matter to get a thing to stick when the thing that sticks is not on it. It just won't stick.

"If any man be in Christ he is a new creature." Is it not equally true that if any man is not in Christ, he is not a new creature. If this is not true the former declaration has no meaning. If to be in Christ means to be a new creature is it expecting too much to look for a new life? A different life? A new kind of living? The apostle was not joking. He says of such, "old things have passed away behold, all things have become new." One enters into this new life by being born into it. It cannot be entered in any other way. Except a man be born again, he cannot see the kingdom of God. I know I was born into a natural life because I am living that sort of a life. I do not remember anything about the former, but I do remember the latter, very distinctly. In the former, I was born of the flesh. In the latter, I was "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A new life or a new kind of living is the only evidence that I can give to the world that I am a new creature, that is worth anything. Profession won't do it. It won't stick. Going to church won't do it. That won't stick either. Singing glory halleluyah won't do it. That is not the thing that sticks. Giving liberally crying freely, whooping up collections and helping lively in "rouzations" won't do it. Rousations won't stick. I may do all of these things, and a great many more, and still the world won't believe, because

of the doing of them; that I am a new creature in Christ Jesus. The world knows that God's blessed word has some don'ts as well as do's. I may attend a meeting, get happy, slobber over both saint and sinner, and if I take my family to a picture show where I can witness a spectacle of vulgarity in dress that borders close on to nudity, in less than one month after I have bubbled over with glory halleluyahs, it is useless for me to tell people that, with me, old things have passed away, and all things have become new. The unsaved man will believe that I lied and the real Christian will know that I have, or else have back-slidden into sin. He knows that no man can enjoy the presence and power of the Spirit of God in his own heart and enjoy the spirit of this world at the same time.

I know that the Christian can back slide. Indeed, he is the only one who can. Others have not gone anywhere to slide from. There is no place for them to slide to. They are in the mire and until their feet are taken out of it and placed upon a rock and their goings established, they will stay there. But while this is true, it is not believable that the great mass of worldly men and women and young people who are being swept along by the tide of worldliness that rolls over this land, today, are merely back-sliders. No one believes it, if he knows anything about a new life in Jesus. A backsliden condition, with God's children is supposed to be an exception not the rule. As to the sinfulness of worldliness, it is useless to argue with an unsaved man about it. I never discuss the right or wrong of dancing, theatre going, or going to picture shows with one who does not claim to be a Christian. I simply tell him that he is consistent when he goes. He does not claim to be a child of God, and it would be useless to expect him to see the matter as I do. If he claims, to be a new creature in Christ Jesus, I tell him that he is either mistaken about it or he is blind by the devil and that soon or late "the backslider in heart will be filled with his own ways". Say what you will and be as charitable as possible, and it will still remain a fact, that if the members of churches of this day are to be known, "by their fruits", there are thousands of them that know not one thing about "righteousness, joy and peace, in the Holy Spirit Where is the fault? It is a fearful situation.

One of the worlds best known men as a religious leader, tells us that he had been a preacher for several years before he was born again. He had crossed the ocean to preach the gospel. Had labored to spread the truth. Had given all he had to feed the poor, and was still a stranger to the life which "is hid with Christ in God." He says he understood philosophy. Could speak in ancient and modern tongues. He could talk fluently about the gospel. He had given up friends, all of life's comforts, home and native land, and imperiled his life on the great deep, in order to serve God, and yet he knew nothing of the Life Divine. He says he went to America to lead others to Christ, while he, himself knew nothing of Him as a "new crea-

ture". That man was John Wesley. A short time after his realization of the truth concerning himself, he gave himself to God, through faith, felt his heart strangely warm, and rejoiced in a consciousness of redeeming love. Was he candid in his confession of his real state, after all the

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sacrifices he had made. "If any man love the world, the love of the Father is not in Him". Such church members are living like the unsaved, about them. If there is no difference in their lives here, it is certain that there will be none in their condition when they leave here. If they live alike, they will die alike, and then, what? The question of falling from grace is not involved here. It is a question of falling out of a church into hell. Next to the fall of the devil out of heaven into hell, it seems to me that the fall of one out of church into perdition, would be the greatest that an immortal being could experience. If I had made up my mind to take the chances, without the hope that comes from a consciousness that the "life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me", and live with an unbelieving world, in the pursuit of its pleasures, its sins and its follies, I would go to a church and tell those who are trying to serve and honor God with faithful and Godly lives, that I had come to bid them goodbye. I would ask them to forgive me for the past, find a hymn, sing a good song and give me the parting hand. I would ask those who were serving the devil not to come. I would tell them to be consistent and come out with me and let eternity solve the problems of life, death, heaven and hell. I believe it would "be more tolerable for me in the day of judgment" than if I were to continue in the attitude of a hypocrite and remain a stumbling block over which others would stumble and fall into eternal night. How about a church that will make no effort to maintain a standard by which the saved can walk and by which its deceived members can measure their own lives? God have mercy on them.

Being born again, and being a new creature in Christ Jesus, has never been palatable to an unbelieving, devil serving world, whether in the church or out of it. They say it is unreasonable. What is reason? It is that faculty of the mind which reaches certain conclusions from certain premises. Suppose the senses are beyond the reach of a faculty of the mind? Then what? Would it would be difficult to mention the number of things that we know to be facts and which we cannot explain. I know that this earth revolves on its axis once in every twenty-four hours, and in order to do so, its surface, at the equator has to move with a velocity of one thousand miles per hour. That is some traveling. It seems unreasonable. But that is a very small matter compared with some other things that we know. This earth, in its annual motion around the sun, moves more than one thousand miles in a minute. It moves about sixty-three thousand miles in an hour. It has been doing this for thousands of years and, so far as we know, the loss of one hour might wreck the whole universe. But even the above is a small affair compared with some other things we are told by reliable astronomers. Our sun is said to be ninety-three millions of miles away. Its heat is such that, if it were to increase in proportion as approached, this world would be melted or burn-

ed into ashes before it would get with in a hundred thousand miles of it. Pretty warm, that; but it is insignificant compared with the heat of another sun, in the midst of the far off suns and worlds that blaze in God's immensity. One of these is said to be one hundred and eighty times hotter than our sun. Can you get hold of that premise? Can you get it into that inverted soap gourd, that you call "my head"? An effort to do so would be like a mouse trying to get under the Rocky Mountains with the intention of galloping around over California with them on his back. The Psalmist says "such knowledge is too wonderful for me. It is high. I cannot attain unto it!" The same is true with me. I have never had the time or the inclination to go out in midnight darkness for the purpose of trying to catch a black cat. I will not try to fathom the mysteries of creation, with evolution, involution or devolution. In the beginning, "God created the heavens and the earth," is good enough for me. I don't know how he did it, and do not care. Through His almighty power and infinite mercy, my poor, penitent believing soul, was born into a new life, fifty years ago. I did not understand it then and do not now. I am not trying to. I have not lived as I should, and perhaps never will, while in the flesh, but His life is still mine, and while He lives I shall live also. Reason had nothing to do with it. God is above reason. He is willing to reason with us, but only for the purpose of having our sins which are like scarlet, be made as white as snow. Reason will not make them white. It takes the blood of a Lamb without spot or blemish, and reason has not got it.

There are just two conditions of mankind in this world. In their relation to God, there are just two classes of those who have reached the age of accountability. One is made up of the children of God. All of those who are not constitute the other. No difference how wise or unwise. "If any man be in Christ, he is a new creature. If he is not in Christ he is not a new creature. They are traveling in opposite directions. One road is straight and narrow. It leads upward. The other is broad and leads downward. The latter ends in the abyss of eternal ruin. No life, no light, no joy, no rest, no peace there. Only clouds of darkness and black despair. Those who go there will remain forever away from the presence of God, and from the glory of His power. My friend, have you been born again. Are you a new creature, in Christ? If not, then where God and Christ are, you can never go. God has said it, He has said it. He has said it. He has said it. I beg you, in God's name, do not suffer your soul to be blinded by the god of this world. Don't be led captive by the devil at his will. Give your heart to God, come out from the world and be "Separate." If you joined the church during some cloud-burst of outside influences, where the object appeared to be to get them in, count noses, and wait until the next performance to get a move on, throw the whole thing over

board, and "believe on the Lord Jesus Christ, and thou shalt be saved." Noses do not count in the matter of eternal life. It is hearts. It is with the heart, not the nose, that man believeth unto righteousness.

Brother, sister, children of the living God, Let us live worthy of our high calling. Let us have our lives point toward the home which is ours beyond the skies. It is only the high way of holiness that ends where the "shades of death can never fall." It is there that God, in glory, supreme, encircles all.

ARMISTICE DAY AT THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LA.
C. C. Carroll, Chair Bible Doctrines.
Psalms 20:5

The Third Anniversary of Armistice Day was observed with due solemnity and gratitude at the Baptist Bible Institute. The program was impressive. It began with raising the Institute flag, on the campus, while student body and Faculty stood at reverent attention, singing "My Country 'Tis of Thee". From the campus, led by the Faculty, the student body marched to the Chapel Hall singing "Onward Christian Soldiers" and stood until over forty of the pupils who had seen service, were seated. After songs and prayers Dr. Leon Tucker delivered an inspirational address. This was followed by camp songs, bits of personal experience, and the benediction. One of the special features was the opening prayer in the form of an original poem by Dr. Gwatkin. This poem was recently published in the Baptist Messenger. The Institute stands four square in its allegiance to that doctrine of Civil Government taught by the New Testament and summed up in Romans 13. The Institute spirit is instinct with a strong faith in the God-given destiny of this nation to bring forth liberty to the whole earth. Lincoln's speech in Independence Hall,

Feb. 22, 1861, expresses well the idea. "It was not a mere matter of separation of the colonies from the mother land, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence."

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CHIPS OFF THE NEWS BLOCK

By T. T. Bangs

The Associated Press gives the number of chaplains in the officers reserve corps of the army as about 600. (They are not the regular army chaplains, but members of the reserve practically all of whom are not now on active service.) Of these, five are majors, 60 captains and the remainder first lieutenants. The Roman Catholics have by far the largest number. The distribution is as follows. Roman Catholics, 165; Methodist 115; Baptist 91; Presbyterian, 71; Episcopal 54; Disciples, 31; Congregational 23; all other sects, 12. The Jews do not seem to be represented largely. Probably the distribution is based on the preference of men in the army who "incline toward" the various faiths.

Mr. Henry Morgenthau, former ambassador to Turkey, has written an autobiography which is being published in "World Work". Mr. Morgenthau is an intelligent and unusually fair-minded Jewish gentleman. Writing about some Christian missionaries to Turkey with whom he was associated on the ship which bore him on the way to his post, he says: "I had hitherto had a bogy notion that missionaries were sort of over-zealous advance agents of sectarian religion, and that their principal activity was the proselyting of believers in other faiths. To my surprise and gratification, these men gave me a very different picture. . . . They were, to be sure, profoundly concerned in what they sincerely believed to be the true faith. But I found that along with this ambition Christian Missionaries in Turkey were carrying forward a magnificent work of social service, education, philanthropy, sanitation, medical healing and moral uplift. They were discovered in reality, advance agents of civilization."

The American Legion in Convention assembled at Kansas City on Oct. 30, to Nov. 1, declared again for adjusted compensation for those who served in the World War. Probably you think they ought not to have it. I used to think so too. I thought that consciousness of duty well performed ought to be sufficient compensation for those not disabled; that the disabled ought to be cared for first, and a' that. And then quite gradually my mind changed. For all the war profiteers, the shipbuilders and gentleman slackers thought so too and said so in loud voices. I did not belong with either of these classifications so I up and got on the other side. There are others besides those mentioned who compose the adjusted compensation for a' sold. I it that those men's forced op. . . . it was enough for me.

Another thing that makes ex-service men sore is the statement by the kindhearted Dr. Harding and the steady Mr. Mellon (characterized by the Legion as chief of the war profiteers) that the government cannot afford to pay the adjusted compensation. They can't understand how this can be true if the government

can afford to advance huge sums to the down-trodden railroads and pay out more huge sums to the poor shipping board, and allow millions of interest on the allied loans to remain unpaid and talk about forgiving the ten billions that the allies owe us. "How come?" they ask, "How come?" and no one knows how come.

It begins to appear that the consciousness of duty well performed is to be the thirty a month buck private's only reward. As yet, except for a few funeral arches, monuments and such, he remains pretty well unwept unhonored and unsung. They said to him when he went away: No thing will be too good for you soldiers (or sailors), when you return. He knows that now nothing is what he got and even that is too good for him. How many of you in this presence this morning dear friends, returned to your homes, put on your out of style an doud of shape citizens dress and walked down the street to meet a home keeping heart who addressed you as follows. "Why I have not seen you for several weeks. You must have been out of town or something?" Which one of you returned clothed in your neat, well fitting, buck private's uniform of high grade shoddy to ask for your old job and to find it permanently attached to one of those birds who kept the home fires burning. If such there be, go mark him we'll. Because there are for him no "minstrel raptures swell."

GATHERING IN THE SHEAVES

J. F. Love, Cor. Sec'y.

It is necessary for those of us who are charged with the home end of the Foreign Mission enterprise to speak often to our people about money matters. It is desirable that those who give the money and those who are asked to give it shall realize how manifestly the blessing of God is upon the work in the fields. To help such realize that souls are being won to Christ on the mission fields everywhere I quote brief extracts from a few letters which I hold in my hand.

Rev. V. Watsick, a native of Jugoslavia, living in Detroit, Mich., writes:

"I just received a letter from Brother Ivan Zrinscak (minister) in Zagreb (Agram). He writes of the great success the gospel has in Jugoslavia. On July 18 he baptized 14 in one town and six in another place in a creek before a great multitude of people. But in the capital of Croatia (Zagreb) missionary work is hindered by lack of meeting house or church. They meet only in the small room of Bro. Zrinscak's abode, and he only has two rooms rented. You can imagine how hard it is to get people that are accustomed to fine cathedrals to come to worship in a place like that, and how few can meet at a time. How good it would be if you could rent a hall or build a church for them."

Rev. L. W. Pierce, Yangchow, China, writes:

"Four are to be baptized into the fellowship of the Yangchow church tomorrow and ten into fellowship of the Shien Numia church the next day. The work is moving on but en-

emies are many."

Rev. C. J. Love, Kweilin, South China, writes:

"We have had reports each week of baptisms in Kmei Lin. It is really remarkable now the Holy Spirit is leading many to accept the gospel message. Our hopes are brighter than ever and indeed are as bright as the promises of God. Hope the Board will let us have all we have asked for this year in our estimates and in the new mission organization."

Rev. W. Kemme Landels, Rome, Italy, writes:

"You will be glad to hear that a wonderful revival is manifesting itself in Civitavecchia. For forty years we have worked there with very little result, so that some time ago we closed the hall and withdrew the minister, visiting the few brethren from Rome. Since then the revival has begun. The whole town seems to be moved. Over a hundred have given in their names as adherents and a fortnight ago sixteen converts came to Rome to be baptized. The baptismal service was crowded, and it was a time of great refreshment and rejoicing."

Rev. J. J. Vince, Blagovestshensk, Siberia, writes:

"Dr. F. A. Kuzitsheff, one of the traveling evangelists preached the gospel in 48 villages. During his ministration in the past year he baptized 70 souls."

Another traveling evangelist, Bro. A. T. Iekimtzoff was engaged in the Lord's business last year only three months. In this time he visited 21 villages, preached the everlasting truth 110 times and baptized 73 persons, which were waiting for this day of rejoicing long time ago.

Bro. N. E. Yakimenko worked for his Master in the district of Slaviansk, and baptised there 97 men and women, many of them also were ready to become members of the Baptist church long time before he arrived at that district.

Bro. J. I. Bravtshenko traveled in Western Siberia in the coldest winter month. He visited 42 places and baptized 103 believers.

Bro. K. A. Sukovin worked in accompaniment with I. I. Prudnikoff in the district of Pavlodar. In about three and a half months time these two brethren visited 40 villages, preached the gospel to great crowds of eager listeners and baptized 167 believers of both sexes.

The annual evangelist Bro. F. I. Sergeeff preached the gospel of Jesus the Savior in a district which is about 300 American miles square. This field Bro. Sergeeff traversed in all directions over rocks and hills, thru beautiful valleys and swampy level lands, everywhere witnessing of the salvation by grace of thousands of men and women. Bro. Sergeeff had the privilege in the past year to baptize not less than 300 believers, among which was one old mother with her son belonging to the gipsy family.

F. A. Yalovoy, I. F. Remiga and G. K. Shvedin preached the gospel free without receiving any pay. The district in which the fore-mentioned three brethren worked are the sur-

rounding villages of the town of Krasnogorsky. In this district there are only 14 little Baptist congregations in connection with whom the above named three witnesses of Christ led to the fountain of living waters many hundred souls and baptized 314 persons."

A brother who is from the Ukraine in South Russia writes:

"You have no idea, you cannot imagine how the people in these countries, Russia, Ukraine and Poland are flocking to hear the Word of God; how hungry they are for it. Many times when I spoke in a town or village people walked from ten to fifteen miles to hear the gospel. I always spoke from two to three and four thousand hearers."

Bro. A. Udvarnoki, of Budapest, Hungary, writes:

"Our services are more crowded than ever, so that we are almost stifled in the 'good air'. I have already written I have recently baptized 35 this number will soon be doubled. Today I am going to found a new station in Buda on the other side of the city. Our work has thus grown in this fashion."

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Gypsy Smith will be in New Orleans during January and the Convention of Organized Class Workers will be in February.

LUMBERTON BAPTIST CHURCH

Lumberton Baptist Church has been asking the State Mission Board for help on local expenses for some years, but since the Lord has been so good to us this year we voted unanimously, last 4th Sunday to paddle our own canoe. We organized ourselves and on 2nd Sunday went out after pledges to cover a budget of \$2500. We are almost in sight of the goal and are as happy over the prospects as can be.

We are proud of our district man, Bro. O'Brian, who has helped us to see our duty and realize our strength.

May God's richest blessing rest on our Convention as it assembles this week.

J. N. MILLER.

Deacon: "Do you know anything about parts?"

Choir Leader (formerly automobile mechanic): "Sure. The soprano needs a new valve, and the bass ought to have his exhaust fixed."